This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

P a77.23.5

Harvard College Library

FROM

Henry M. Parker, Esq.
Cambridge

THE

MONITOR,

DESIGNED

TO IMPROVE THE TASTE,

THE

UNDERSTANDING,

AND

The Heart.

VOL. II.

BOSTON:
PUBLISHED BY CUMMINGS, HILLIARD, & CO.

HILLIARD AND METCALF PRINTERS.

1824.

P.2997.23.5
HARVARD COLLEGE LIBRARY
1858, Nov. 27. Vol. II.
from Wm. Parker, Esq.
of Cambridge.

PREFACE.

At the commencement of this volume we expressed our determination to lend our most cordial and efficient cooperation to measures designed to facilitate the acquisition of religious knowledge in Bible classes. At its close, while we review the year and find much cause of regret that no more has been done or even attempted for reclaiming a revolted and wretched race; we can and must rejoice that such powerful and extended impulse has been imparted to Bible class measures. While thousands of youth have been this year collected around their Pastors, and inestimable advantages have been flowing from such auxiliary means to the public services of the sanctuary, a broad foundation has also been laid for future years. The measures taken by the Pastoral Association and the General Association of Massachusetts; by the General Synod of the Dutch Reformed Church, and by the General Association of New Hampshire, are pledges that the friends of zion will not rest, till all the young people of our land shall have the opportunity of attending at the Bible class lecture. If our pages, or our efforts have in any humble measure contributed to these results, we shall esteem it our highest honour and our most exalted privilege. Nor dare we wholly to desist from labours in this particular part of the vineyard, till more able and energetic instruments shall be raised up for these specifick duties.

We would again return thanks to correspondents and to patrons, believing that the former have been rising in the merit of their contributions, and the latter in the interest they have felt in the perusal of our numbers.

Believing that important advantages would result from an union of the Monitor and Guardian, the Editors and Publishers of the two works have made arrangements for their union after the present volume. The particular excellencies of each plan will be retained and original articles from both the Editors will continue to be inserted. The terms will be the same as before, and subscribers to either will be considered as patrons of the united work, which will be issued monthly from Boston and New Haven, the first of the month.

Boston, Dec. 1824.

CONTENTS.

Address before a Sabbath School 172
—— Extracts of Dr. Humphrey's Inaugural 61
—— New Year's 1
Advice to youth on the Choice of Company 73
Affectionate Remembrance 34
Affluence of Authors and Editors 214
African, persevering Industry of an 105
Age, old, compared with youth and middle age 174
Agonizing Occurrence 285
Allen, Col. E. Anecdote of 393
Almohdi, an eastern tale 93, 136
Amusements, fashionable, 139
—— worldly 132
Anecdotes, original 358
Bible Class, Exercise of a 64
— — in Braintree 103
— — in Bridgwater 167
— — in North Middleboro' 415
— — Instruction in N. York, Advantages of 141
Bible Classes 68
— — Votes of the General Association of Massachusetts respecting them 281
— — Measures of the Gen. Association of N. H. respecting them 353
— — Votes of the Gen. Synod of the Dutch Reformed Church 246
— — in Salem 357, 418
Bible, reading the 215
—— Societies, utility of 251
Biographical reading 341, 384
—— Sketch 366, 399
Bliss, earthly 388
Byron, Lord 394
Christians almost 264, 313
Christian, lukewarm, to the 209
Close of the Year 424
Cold, extreme, effects of 27
Company and Conversation 299
Contemplation of Nature calculated to pr[illegible] good moral Influen[illegible]e 34
Contentment 31
Corals and Corallines 105
Correspondents 36, 72, 108, 144, 180, 216, 252, 324, 360, 396, 428
Creation 382
Deaf and Dumb, Seventh Report of the American Assylum for the 31
Death bed 268
Death of a younger Sister 305
Depravity, human 145
Dialogue between Helen and Eliza
Disease, the
Diving Bell, description of a 28
Divine Agency, providential 253
Duty of our Country 275
—— to Parents 206
Eagle, Nat. Hist. of the 97
Earthquake in Chili, 308
—— in Sicily 420
Education, Strictures on Female 16
—— Letters on Female 18
Enterprise, the Magnitude of missionary 63
Epitaph 288, 359
Errors in religious Opinions, Security against 197
Essay, by a Member of a Bible Class 282
Evening 278
—— an Extract 360
Extracts, elegant 102
Faith in God illustrated, 392
Fame, the Love of 50
Filial Obedience 243, 273
Fire side, the
Firmament, celestial
Fluellan and Antonio
Funeral, the
Geology
Gethsemane
Goodness is Beauty
Gospel, Influence
Grave of my Fri[illegible]

142
, Horace's de-
of 322
ortance of 285
blins 208
Holy Affections necessary to the right Understanding of Divine Truth 376
Imagination, Power of 69
Imprecations of David 121
Indian Tale 225
—— Customs 249
Industry 425
Instinct 218
Intemperance, 213
Invitation to Youth to join the Bible Class 216
wledge, useful, acquired by reflection 325
Utility of 328
La Fayette 324
Letter, Reply to a 343
Life, a sojourn 142
Light Reading, effects of 407
Lines on the Death of Mr. Newel 107
Lion, Generosity of the 99
Literary Notices 100, 407
Love one another 69
Mahometanism, Influence of 165
Mind's Index, 232
Ministry, Influence of the Christian 85, 156
Monitory 321
Moon and Stars 349, 378
Moral Gem 252
Moses, the Death of 49
Mourn, we love to 143
Natural History 211, 279
Order 214
Pieces, long, on 25
Piety, Pleasures of 326
Pirates, the 200
—— first, confounded, the 68
Remarks on 234
refined and universal 5
Penitence, Public 39
ist's Intercession 78
Spirit's Aid 111
148
Prayer, publick 183
—— the Lord's 219, 256
—— all 293
—— the Gift of—its Exercise and Cultivation 361
Prosperity and Adversity 128
Questions 179
Reflections of a Missionary on his arrival at Jerusalem 35
Religion of Convenience 301
Report 354
Reproof 33
Reservation, the 109
Revivals in Religion, 91
Revivals 131
—— of Religion, value of 166
Robert, old 88
Rogers, Dr. Anecdote of 319
Rush, Dr. 124
Sabbath, Sanctification of 248
—— the 391
—— School Libraries 248
—— —— Singing in 249
Samson, biograghical sketch of 13
Scriptures, Importance of the 310
Selfishness 409
Sermon, a long 143
—— Extracts from a 412
Select Sentances 424
Signs of the Times 244
Sir Walter Raleigh, Verses by 322
Slave, the 158
Slander, the Sin of 393
Sleeping too long, Folly of 127
Social Affections, on the Exercise of the 37
Sodom, Destruction of 386
Solitude 346
Spirit, on quenching the 316
Stork, the Nat. Hist of 59
Time, the universal Comforter 395
Truth, Triumph of 289
Village Funeral 270
Wedding, the 31
Washington, General 34
Youth, the thoughtless 53
—— the moral Crisis of Life 217
—— Hints to 397

P277.23

THE MONITOR.

VOL. II. JANUARY, 1824. NO. I.

NEW YEAR'S ADDRESS.

At the commencement of the year we have often thought of the young man's exclamation when he had lost what was not his own! "ALAS, MASTER, FOR IT WAS BORROWED!" In *theory* we readily admit that ALL we possess is only LENT us; but has this solemn truth habitually influenced our practice the *past year?* Has it governed our past lives?

Fellow immortals,—fellow subjects of the moral government of God; suffer us to commence our paper this year with a series of plain interrogations, in which editors and readers, young and old, are personally concerned. What use have WE made of the TALENTS the KNOWLEDGE, the PROPERTY, the INFLUENCE and the TIME which God has LENT us? In our present inquiries respecting our stewardship we shall only *glance* at the *first four* of these topics, and *enlarge* under the *last*.

In the intellectual world we discover an inequality in the bestowment of Heaven's gifts; but the responsibility is proportionate to the intellect bestowed and the means of cultivating it enjoyed. Has God lent any of us vigorous intellectual powers, how have they been used? Have not some of us perverted them? Have not all of us failed of employing them as actively for God as we might have done? Alas, they were *borrowed!* Nor may we plead the want of *genius* as the excuse for perverting or hiding ordinary mental powers. We are accountable, not only for the capacity of mind we actually possess, but for that expansion which we had the means of giving it, and for all which such a mind might have accomplished.

Of means and opportunities for acquiring and communicating KNOWLEDGE, which we have enjoyed, what improvement have we made? Do not abused school privileges, unprofitable reading, unedifying conversation, idle thoughts, and inattentive sabbaths rise before most of us and testify that much more knowledge, worth possessing, might have been acquired? As public teachers, as editors, as heads of families, or as individuals, we all have enjoyed some opportunities of communicating useful, and especially religious knowledge to others. Have we done what we could, for benefiting others in time and for eternity by our instructions? Some we might have instructed we shall see no more on earth. They are gone to the bar of God to leave their testimony of what we have done, and what we have left undone for them.

God has lent us PROPERTY; how have we used it? Have not some of us foolishly squandered it? Have not others of us idolatrously hoarded it? Respecting what proportion of our gains or our expenditures, have we prayerfully inquired of our Master in Heaven how we could best please him, in seeking, in possessing, and in using his goods entrusted to our stewardship.

To each of us God has lent a greater or less degree of INFLUENCE; how has it been used? If it has not emboldened any in vice, has it not too often rendered others indifferent to their immortal interests? Rank, science, wealth and beauty, each has a governing influence to a considerable extent, and the possessor of either is accountable, not only for sin which his influence has originated; but for sin which it might have prevented but has not. The thought of having impelled a soul from God, and holiness, and heaven, is distressing to any one that has the least moral sensibility. Here we must not have done with the subject of influence. We all do, or ought to possess influence at the throne of grace. Have we used a holy importunity in behalf of souls around us? Have we plead with God that hopeless ruin might be averted from others with the same importunity which Abraham used for guilty Sodom. Have not many precious lent opportunities of effectual fervent prayer been *lost?*

God has lent TIME to us all; what improvement have we made of it? When we look back upon the past year, now numbered with the years before the flood, and gone to register its testimony in the judgment records, have we no reason for deep regret, and even fearful apprehension? In the book of God's remembrance, does there not stand inscribed against our names, so much time wasted in worthless employments,—so much in frivolous amusements,—so much in listless indolence,—so much in idle reading,—so much in devising sinful plans,—so much in vain conversation,—so much in the indulgence of unhallowed passions and thoughts, and so much in unnecessary sleep. With numbers of us, when the sum total is computed, will it not be found MENE TEKEL, with reasons for trembling at being weighed in God's balance and found wanting? Had such redeemed and properly employed time, how different might have been the account? How much knowledge of truth and duty might have been acquired! How many sinful propensities might have been eradicated! How many heavenly consolations might have been possessed! What luxuries might have been enjoyed in habitual endeavours to instruct the ignorant, to relieve the distressed, to reclaim wandering sinners, and to edify and animate Christians! What deeds of piety, charity, and self-denial might have been accumulated! Golden opportunities, gone forever!—invaluable moments *lost*, IRRETRIEVABLY LOST! ALAS! FOR THEY WERE BORROWED!

Reader, how great has been the Divine forbearance toward us. Though we have all our past lives been guilty in an high degree of perverting and wasting goods which were only loaned us, our lives are yet spared; our probation season lengthened; and overtures of mercy still made to us. Had we the past year treated a fellow worm as we have treated the Eternal Majesty of Heaven, would he have borne with us? Truly it is of the Lord's mercies that we are not consumed. Mercy's plea has yet prevailed; but justice's claim may soon be admitted.

Reader, let us be aroused at the commencement of

the year, to resolve in the strength of another, that we, in future, will employ our talents, knowledge, property, influence and time, more to the Divine honour, to our usefulness on earth, and our preparation for heaven, than we have ever before done. What scenes are before us *this year* we know not. We live in a world of changes. How many of these have we witnessed the past year in the circles of our acquaintance; perhaps of our dearest relatives. These changes you can better conceive, than I describe. *This year*, changes await us. About 30 millions of our race will change worlds. And is it not possible; is it not even probable, we may belong to that number? Let each of us inquire of his own heart how he would choose to write, speak, conduct, converse, and feel this year, if he knew it would be his last, and resolve thus to do. With this conviction before us as editors we should be less solicitous to *please* than to *profit* our readers, and when we sought to please them, it would be for their good unto edification. These feelings would be of service to us in our selections from materials offered for our work, and would induce us to commend each volume and each number to the blessing of Him, who is able to cause our feeble efforts to subserve the best interests of many thousands of youth now, and through them to benefit future generations. To that honour would we aspire, living or dying.* The reader who feels habitually that he may die this year, we are confident will read with attention and interest whatever on our pages may conduce to expand his understanding, to refine his taste, to arouse his conscience, to purify and elevate his affections, or to regulate his will and

* Believing as we do, that Bible Class instruction tends powerfully to attract and bind young people to the service of God, we intend this year to increase our efforts for the formation, the enlargement, and the edification of Bible Classes. Their history, including the advantages resulting from them, will not be overlooked while we conduct the Monitor. Pastors, who have such associations of youth, are requested to furnish us with an epitome of their history, and name such facts respecting them as they think fit. When they can say with Dr. Mc Auley, that within one year from the formation of their Bible Classes 56 members have had their names transferred from the Class list to the records of the church, it ought to be told throughout Christendom.

guide his steps in wisdom's ways. And it is our ardent desire that each reader of the Monitor may enjoy a HAPPY NEW YEAR, and that our pages may contribute to that happiness.

PRAYER DEFINED AND UNIVERSALLY OBLIGATORY.

ESSAY,.....NO. I.

I will therefore that men pray every where, lifting up holy hands without wrath or doubting. PAUL.

IF we believe in the existence of a God, who is "the former of our bodies, and the Father of our spirits," can we deny our obligations to worship him? His own word alone can acquaint us HOW we may worship him acceptably. In that precious volume we are abundantly taught, that prayer to God is an important part of religious worship on earth; that it is a duty universally obligatory on all prisoners of hope. The Scriptures are very full and explicit respecting the matter and manner, the time and place, suitable for the performance of a duty so important and universal. Less however has been written, and published, and circulated on this subject, than its importance demands. In a series of Essays we propose to discuss the subject of PRAYER. In this Essay, we propose to *define prayer*, exhibit the *extent* of human obligations respecting it, and *glance* at the moral affections indispensable to its right performance.

FIRST. A *definition* of prayer will be given. "It is the offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins and a thankful acknowledgment of his mercies." Prayer is either mental or vocal. Mental prayer is raising the desires to God without words. Vocal prayer is the offering up our desires clothed in language. Again, prayer may be divided into ejaculatory, secret, and social. Ejaculatory prayer is separate, unconnected desires raised to God from a heart habitually alive to devotional exercises. This kind of prayer may

be used in the house and in the field, in company and alone. It is peculiarly suitable and useful when in the house of God. The pious soul will often there breathe out these aspirations. O that God would meet me in his sanctuary. O that he would indite my prayers and tune my songs. O that his spirit would render his word effectual for my good. Secret prayer is obedience to the command of Christ. "Enter into thy closet, and pray to thy Father who is in secret. It is calling in our wandering thoughts in retirement and pouring out a connected train of desires before God either with or without language. Social prayer is uniting with others in addresses to God, adapted to the collective desires of the social worshippers. It may be performed around the family altar, or in private or public religious meetings.

Prayer may be dissected into eight parts; INVOCATION, ADORATION, CONFESSION, PETITION, PLEADING, DEDICATION, THANKSGIVING and BLESSING. Some of these parts are found in every scriptural prayer. In some instances they are nearly all introduced into public prayers. The order in which these parts were enumerated, is the order in which they are commonly introduced. But variety for edification will often transpose the parts of public prayer, though invocation is suitable for the introduction of every social prayer.

INVOCATION is a solemn mention of one or more of the titles or attributes of God, a declaration of our design to worship him, attended with an expressed desire for his aid and acceptance. It is invocation to say, "Our Father who art in heaven, the great and dreadful God, our waiting eyes are unto thee" for thine assistance and blessing.

ADORATION is the devout enumeration of the perfections of Jehovah and the displays which he has made of them in creation, providence, and redemption. This is the language of adoration. "Father of mercies, we adore thee as the King eternal, immortal, and invisible, the only wise God, filling immensity with thy presence and glory. We adore thee as the fountain and author of all existence and intelligence, of all holiness and hap-

piness." This part of prayer is calculated to fill the pious mind with holy awe of the divine majesty and purity.

CONFESSION includes an acknowledgment of our meanness; a contrite recital of our sins with their aggravated nature, and desert of God's holy and eternal displeasure. David's language is a specimen of private confession; "I acknowledge my transgression, and my sin is ever before me. Against thee and thee only have I sinned and done this evil in thy sight." Ezra and Daniel in public prayer, penitently confessed their own sins and the sins of others. Hear their language of deep contrition! "O my God, I am ashamed and blush to lift up my face to thee my God, for our iniquities are increased over our heads, and our trespass is grown up to the heavens. We have sinned and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts and thy judgments, O Lord."

PETITION is humbly beseeching God for Christ's sake to bestow on us and others all needful temporal and spiritual good. The publican's prayer is the language of a broken-hearted sinner petitioning for pardon. "God, be merciful to me, a sinner." This weighty prayer we design for the theme of some subsequent Essay.

PLEADING is introducing reasons in prayer why our intercessions should be heard and our requests granted, such as the declarative glory of God and the pressing necessities of his creatures. David plead, "Pardon my iniquity, O Lord, for it is great;" that is, it will magnify the riches of thy mercy, O Lord, to pardon such aggravated guilt. Moses and Joshua were accustomed to plead the honour of God's great name as a reason why he should not consume his backsliding people. Job, under his heavy afflictions, determined to avail himself of the privilege of filling his mouth with arguments in prayer to God.

DEDICATION is making an unreserved surrender of our souls and all the concerns dear to us, into the hands of a faithful Creator and Almighty Redeemer. David used self-dedication in this laconic prayer. "Lord, I am

thine, save me." Dedication is peculiarly suitable and appropriate in our secret devotions, and may occasionally be used to edification in social prayer.

Thanksgiving is the grateful acknowledgment of God's abundant mercies toward creation in general and ourselves in particular. The 103 Psalm is a beautiful specimen of heartfelt thanksgiving. "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities—who crowneth thee with loving kindness and tender mercies." The subjects of thanksgiving are as various as the temporal and spiritual blessings diffused throughout the universe.

Blessing in prayer is the ascription of all honour and glory to the only wise God and our Saviour. The devotions of St. Paul abound with this part of prayer. The conclusion of his affectionate and impressive prayer in behalf of the Ephesian Church, we shall select as a specimen. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end."

The transition from one part of prayer to another is often almost imperceptible. In most prayers, some parts are omitted, some concisely and others diffusely used. Invocation and adoration may occasionally begin the sentence in almost all the other parts of prayer. For instance, we may beseech the most merciful God, who is gracious, long suffering, and full of compassion, to blot out our transgressions. We may thank the Giver of every good and perfect gift, for his unspeakable gift to a ruined world, and we may implore a covenant keeping God to accept the dedication of our all to him. We proceed

Secondly, To show the *extent* of human obligations respecting this duty. These obligations are universal because men are intelligent probationers. They have the means of knowing the existence of God, some of his perfections, and some of their relations to him. This intelligence imposes moral obligations on men every where to invoke the name of God, to adore such of his

perfections as they have both the ability and the means of discerning. Men ought every where to pray and not to faint, because they are dependent probationers. It is their indispensable duty as such to feel and acknowledge their dependence. As dependent for their existence, and all they have, and all they hope for, they ought daily to render thanks to God for all the past expressions of his goodness toward them, and supplicate his protection, guidance, and blessing continually.

Again, because the whole world has become guilty before God, men ought every where to pray. Wherever there is guilt there ought to be the deepest humiliation before an offended God; there ought to be penitential confessions of sin; there ought to be earnest petitions and pleading for pardoning mercy through the merits of Christ. Wherever moral guilt has polluted the soul, the Psalmist's prayer ought sincerely and fervently to be poured out before the throne of God. "Create in me a clean heart, O God, and renew a right spirit within me." The sinner should take the leper's place in the dust of humiliation and utter the leper's plaintive cry—"unclean—unclean, if there may be hope."

If prayer is *binding* on one prisoner of hope, it is equally so on all prisoners of hope. The prisoners of God's justice who do not soon sue for mercy and obtain it, must presently be led out to execution. Their seconds for prayer are fleeing on the wings of the wind never to return.

Once more, probationers for eternity ought every where to pray because they are social beings. It is worthy of particular observation that the universal model for prayer, given us by Christ, recognizes our social existence, and requires us to pray, even in our closets, like social beings. We are not taught to use the selfish epithet, "my Father in heaven," nor raise the solitary desires, "forgive me, feed and succour me." The language is social: "Our Father in heaven, forgive and feed and succour us." As members of the same great family, having the same common necessities, we are obligated to supplicate our common Lord in behalf of each other. The soul that wraps itself in selfish de-

sires alone, might justly be doomed to retire into chaos beyond the limits of creation, and when bidding adieu to the last ray of light, be pierced with the reflection that he must be unheard of and unthought of forever. Finally, men ought every where to pray, because God has required them to do it. No duty is more frequently and fully inculcated, as binding on all mankind, than prayer. The injunctions of the Bible are reiterated. "Pray without ceasing; in every thing give thanks; let supplications, intercessions, together with thanksgiving, be made for all men." Christ spake a parable to the intent that men ought always to pray and not to faint. It is the inspired will of God that men pray every where. It must be the height of impiety to question God's right to command, or the universal obligations of men to obey him. But we must hasten

THIRDLY, To give some general directions how men ought to pray to have their prayers acceptable to God. They must lift up *holy* hands without wrath or doubting. To rush before the mercy seat of God, full of wrath towards our neighbour, whom he has required us to love as ourselves, would be insulting to his rightful authority. Nor may we cherish unbelief, "For whatsoever is not of faith, is sin." We must lift up holy hands. The incense of holy desires must ascend from the altar of our hearts. We must ever pray with sincerity. It is but mocking God to pretend to confess that we are sinners, when we are full of selfrighteousness; or pretend to thank him for mercies, while every action of our lives proclaims our ingratitude to God. How absurd the conduct of the insincere worshipper, who, with his lips asks God to grant him affections he has no desire to possess, who beseeches Almighty power to guide him in a way in which he is determined he will not walk. Not only holy sincerity, but genuine penitence must be felt by the sinner who would worship God acceptably. If I regard iniquity in my heart, says David, the Lord will not hear my prayer. Men must pray with supreme love for God, with faith in Christ, with true submission, obedience, and forgiveness of enemies. But we have not room in one Essay to expand this copious subject.

By the leave of Divine Providence, we shall hereafter resume the question, *How* we ought to pray. The brief answer, that we must pray with *holy* affections, must now suffice, and two or three reflections conclude this Essay.

1. Is it manifestly the duty of all persons to pray; those are in an error who assert that the sinner ough not to be directed to pray. Our subject teaches that it is the sinner's duty to pray. He tramples on the authority of heaven if he restrains prayer before God. The sinner *ought* to pray. And if he is disinclined to attempt it, his duty must be pressed upon him. He *must* pray, or *perish*. And this solemn truth should be rung in his ears when in the sanctuary and when at home, when he lies down and when he rises up. But the sinner ought to know, and if he does not know it, he must be taught, that if does not lift up *holy hands* his prayers will not be acceptable to God. If, when attempting to pray, he has been insincere, impenitent, unbelieving, and destitute of love to God, he has not done his duty. With the mere externals of prayer, he has not pleased that God who searches the heart and tries the reins. He has not become any better in the sight of infinite purity, by offering such prayers. The awakened sinner sometimes feels his obligations to pray pressing upon him like mountains, and yet finds his heart opposed to holiness. With trembling anxiety he inquires, What shall I do? We answer with the inspired prophet, "Take with you words and turn to the Lord, and say unto him, take away all iniquity, receive us graciously, so will we render the sacrifice of our lips." Bring suitable words to the throne of grace and feel what you express. Let us apply this part of our subject to prayerless readers. God mercifully invites you all to pray. It is his revealed will that none of you should neglect prayer. If you will lift up holy hands, if you will pray as God has directed in his word, every soul of you shall be accepted. Have you not neglected prayer too long already? By your knowledge of the character of God, his relation and goodness toward you, we solemnly call on you to adore and worship him. By

your entire dependence on God, we beseech you to acknowledge your dependence. With affectionate and and grateful hearts, thank the Fountain of all your mercies for past blessings and implore renewed supplies for yourselves and others. Do you not act a very absurd part speculatively to admit that you are dependent beings, entirely dependent on God, and yet never pray to him? By your crimson guilt, as Gospel sinners, we conjure you, as you value your souls, to confess your sins immediately, and earnestly plead for pardon before the door of mercy is shut. By all the endearing ties of the social affections, we call on prayerless heads of families to pray with your households. You are inexcusable for neglecting it another day. Ye dear youth who are called around the family altar by praying parents, we charge you as you will answer it to God another day, that you raise your hearts in the desires which are poured out to by your parents. By all the authority of God's word we warn every prayerless reader no longer to neglect the duty of secret prayer.

2. In the light of our subject we discern that many are grossly deceived respecting prayer. They think that the cry of fear, selfish fear, will be accepted. But what says he who holds the keys of heaven? "Not every one who says, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." How many rest satisfied with the mere cold recital of words in prayer, without ever raising holy affections to the throne of grace. It is heat that ascends, and such prayers are too cold to rise above the head that offers them. Nor are the wild effusions of the flaming enthusiast any better. Habitual holy affections prepare the soul to worship God aright.

Finally, Is prayer an important and imperious duty, binding on all; let us, as Christians, be much in prayer. Let us covet earnestly the best gifts. Let us use every possible exertion to replenish our minds with suitable ideas in prayer, and let us implore grace and strength from on high to render our prayers acceptable.

BIOGRAPHICAL SKETCH OF SAMSON.

YOUTH is prone to look forward to the future scenes and events of life with eager, and often triumphant, anticipation. But to obtain sober and just views of real life, he should not permit his contemplations to dwell exclusively on those, whose path from the cradle to the grave has shone with a constant stream of prosperity and brightness; or on those whose gigantic powers of intellect, or strength of moral feeling, have disregarded the difficulties of situation, or spurned the allurements of sin; he should also recollect that thousands languish through life under the withering blight of adversity or neglect; and meditate on the lot of those who have yielded to the power of temptation. Let us now engage in an employment so profitable to the reflecting mind, and consider for a few moments the character of *Samson*, the judge of Israel, endeavouring to draw from it those lessons of instruction which it is intended to afford.

His birth was foretold to his parents and the manner of his education was also pointed out by an angel of the Lord. As he grew up, and the spirit of the Lord rested upon him, he was doubtless an honour to his parents, the comfort of their age, and the hope of those who waited for the redemption of Isreal from the cruel bondage of the Philistines.

The first particular in his life of which the sacred historian informs us, is his choice of a woman of Philistia for his wife. Of this I shall say nothing, for although it was directly opposed to the general laws of the Hebrew government, and contrary to the wishes of his parents, yet as we are told, that it was of the Lord that he thus sought occasion against his enemies, it would be presumptuous in us to pronounce with confidence on its moral character. We may here however note the remarkable interposition of Divine Providence which preserved him from the devouring lion, and that feat of supernatural strength by which he slew one thousand of his enemies with so mean an instrument as the jaw-bone of an ass. From the connexion of the history it appears, that after

these exploits he was elevated to the office of judge over all Israel, which high station he held for twenty years.

The next incident in the life of Samson is of a less equivocal character. While passing through the city of Gaza, perhaps in the execution of his responsible duties, he was drawn away by the allurements of one of those women, whose path leads down to the chambers of death. Forgetful of his character, of his duty, and of his God, he rushed into the thorns of sinful indulgence. By this crime, he violated the most express laws of God and man; he added the whole weight of his example and influence to sanction that wickedness of his people. which had so often drawn upon them the vengeance of their heavenly Ruler; he sinfully exposed his life, so necessary to the protection of his nation, to the machinations of his ever watchful enemies. The kindness of Providence alone preserved him from their malice. How painful, how mortifying is this proof of human weakness! How forcibly is the truth inculcated, that we need strength from above! Let the young here receive instruction; however bright may be their visions of future prosperity, let them not indulge the presumptuous hope, that they shall escape the assaults of the tempter; but let them look foward with trembling, to those occasions which will most surely try their souls, remembering that no privilege can exempt them from trial, no station secure them from danger. Let sober estimates of human life be carefully formed; for *if* the youthful ardent wish *be* gratified, and the aspiring mind has gained the wreath of glory or the luxuries of wealth, they not only scatter in his path the most dangerous allurements to sin, but are themselves the beloved objects that wean him from supreme devotion to his Maker.

Let us now turn to the last melancholy scenes in the life of Samson. His past sad experience had not taught him prudence; he perhaps too confidently relied on his own strength, and his subsequent fall was intended as a severe rebuke to his presumption. The blandishments of another woman of Philistia again enticed him from the paths of duty, and led him to the dreadful precipice

whence he fell, never more to rise. While thus entangled in the snares of the artful Delilah, the vigilant chiefs of Philistia bribed her to be the instrument of their vengeance on their thoughtless, intoxicated victim. The treacherous deceiver readily united her endeavours, and used her every wile to draw from him the secret of his strength. With no less inability to flee from the scene of temptation, than to meet the tempter with a frowning refusal, and apparently as unsuspicious of danger, as his situation was alarming, he parleyed, he deceived, he wavered. Once more she plied him with tears, with reproaches, and with tenderness, and the fatal words were spoken. He fell, and how great was the fall! He is now no more the proud champion of Israel, a terror to his enemies, and a shelter to his friends; but a poor, sightless prisoner, alike contemptible and helpless. Here doubtless, while chained to his instrument of labour, he felt the sharp pangs of remorse, and shed the bitter, scalding tear of shame over his past misdeeds; here also perhaps, with all the humble sorrow of penitence, he sought his offended God, and found forgiveness and peace. But his implacable enemies permitted him not long the poor indulgence of obscurity and labour; with all the haughtiness of triumph and malice they brought him forth on a great feast to mock and reproach him. And here, while they mingled with scoffs at their fallen enemy, high praises to the God of Philistia, and blasphemies against the God of Isreal, both the prostrate victim and his malicious adversaries were overwhelmed in one common ruin, and ascended together to receive their final reward.

Behold pourtrayed in living characters the consequences of sin, it allures, betrays, and ruins us. One compliance easily led the way to a second, that to falsehood, to violation of oath, to death. If we once presumptuously dare to place one foot a single step beyond the boundary that divides duty from sin, we cannot tell how far we shall be allured by the deceitful wiles that first enticed us; we cannot tell but the grace of God may never recal us, and we be left forever to wander

in the ways of sin and punishment. Let us then close our ears to the first notes of the syren song that would draw us into the tremendous vortex.

While meditating on the unhappy history before us, let us not hastily draw the sorrowful conclusion, that his melancholy fate was inevitable, that all must sin, and sin grossly; but let the sad memorials which Samson, David, Solomon, and Peter have left of the weakness and depravity of human nature, induce us to cling closer to a throne of grace; let us not indulge unmanly dispondency, but watch and pray. In these alone is our safety, for as neither rank, nor influence, nor success, nor our own strength can save us from falling, our security must be in God only. While then we stand on the threshold of active life, and look foward with panting anticipation to its business and enjoyments, view not merely the glowing colours which youthful hope would throw around the landscape, regard also the sober tints which past experience reflects on every object; at the same time let the ardent petition ascend to our heavenly Father, that he would guide and support our weakness. And when engaged in the pursuits of life, let every day and every hour witness our sincere and humble supplications for the same grace; then shall we resist the temptations of the world, the flesh, and the devil, and come off conquerers through him that hath loved us.

STRICTURES ON FEMALE EDUCATION.

Mr. Editor,

In addressing you at this time, I do it with the humble, I may say, the implicit confidence, that I shall be heard. Engaged as you have been and still are in your lauable endeavours to improve the youth of our country, whatever may tend to promote this your favourite object, I am sure will not be suffered to pass unnoticed. The subject of Female Education, for so many years almost wholly neglected, has of late attracted much more attention than formerly. Their relations, and duties in life and in society have been felt and acknowledged, wherever females have been blessed with a birth and educa-

tion in a christain land. It has in some measure been felt how great is the injustice to give them a defective education, and then expect from them an undeviating purity of conduct—to train them up in such a manner as shall lay them open to the most dangerous faults, and blame them for not proving faultless. I am by no means disposed to deny, or extenuate the faults of my sex. I know they have them. But I do believe they are in a great measure chargeable upon the defectiveness of the system of female education. By education, I mean that whole system of instruction, which is commenced in our infancy and continues till we are advanced to a state of youthful maturity.

There is another cause, which operates most powerfully to our disadvantage, especially in our early years, till we have learned to correct our errors by our experience. I mean the conduct, which is pursued towards us by very many of your own sex. I know there are many men, (and with gratitude I make the acknowledgment,) who treat us as beings, somewhat nearly allied to themselves in mind, character, and feelings; and who conduct towards us as if we were capable of comprehending, like themselves, all the certainties of moral truth, and enjoying all the pleasures of intellectual investigation. I know there are many men, the sentiments and feelings of whose breasts correspond with those of the German Bard, the immortal Schiller: "In the female forum," said he, "the judgment of individual actions may be wrong—the judgment of the character, never. The opinion of man is founded on his reason—of woman, on her feelings. When she does not feel, woman has already passed sentence." And when he takes leave of his readers, in speaking of the nature of his works, and of those, of whom he would gain approbation, he says, "The echo of them will be lost when the season is gone by. The desire of the moment gave birth to them. They fly away in the light dance of the hours; only if they deserve a crown, let it be from the hands of the virtuous—from those, to whom truth is pleasing—from those, for whom gaudiness has no charms—from those, who possess hearts to discrimi-

nate, and cherish the beautiful." But such are not the sentiments, and feelings of all. Not only in regard to many of us is our education, and the proper cultivation of our minds miserably neglected, but we are wholly shut out from improvement in our society. The literary and scientific man, it may be, comes into our circle, and talks and laughs nonsense with us, exactly as if he supposed we knew absolutely next to nothing, and then he goes away and ridicules us because we know nothing. The man of study or of business seeks our society only when he wishes to trifle. If we introduce a serious or intellectual subject, he turns it aside with such an air, as to give us to understand that this is his hour for merriment and relaxation.

I need not enlarge upon the evils of such a system of conduct, which do, and must inevitably result to ourselves. You have need only to go into many female circles to see them exemplified. And you *must have seen and deplored them.* Now it is only from those *who will deplore the existence of these evils,* that we can expect any aid. Permit me then, Mr. Editor, through the medium of your very useful, and interesting publication, to address the youthful females of my country. I propose to write a series of letters, in which some of the most important subjects of female improvement will be treated. They will appear in the form of a familiar correspondence. The judgment of others must decide, whether they will be calculated to interest or improve. If so, then I shall have attained my object—the highest and noblest, which can engage our attention. If I fail, it will be solacing to reflect that I have failed in the best of causes.

A LETTER FROM AN ELDER TO A YOUNGER SISTER AT SCHOOL.

DEAR SISTER,

We are made happy in your absence by the assurance that you are endeavouring assiduously to improve the advantages, with which your indulgent parents have seen fit to favour you, and by which they hope to reward the filial obedience of your youthful

years. How gratifying to those parents, whose bosoms heave with heartfelt solicitude, to know that they are not bestowing labour upon one, who is lost to a sensibility of the privileges she enjoys; and how can you be more happy than in knowing that you are accessary in this manner to the happiness of these our dear guardians. This consideration cannot fail of being a most powerful incentive to industry. While you are hoping to render yourself more eminently useful in the world, by a proper cultivation of your intellectual powers, you may be encouraged to greater diligence by the pleasing reflection, that you are thus effectually promoting the happiness of your dear benefactors.

You are now at a tender age, when all the springs of your heart are in motion; every power is active, and capable of the highest cultivation, and the nicest refinement; at an age when the imagination is kept constantly glowing, and the excursions of your fancy are naturally, and almost necessarily, wild and extravagant. I do not hesitate to say that this is by far the most important period of your life. You have much and every thing to do. Your future influence and happiness in society, depend much, if not entirely, upon the decisions you now make, the sentiments you now imbibe, and the habits you now form. Be faithful then, my dear Sister, in all you undertake. Impose upon yourself the habit of close application to whatever is to engage your attention or study. Never read a book for the mere purpose of saying that you have read it; but strive, and never rest satisfied till you have enriched your mind, enlarged your views, and added to that store of knowledge, which is to make you more useful and happy in future life. The object of study is not, that we may merely be able to use the names of the authors we have read, or converse fluently by means of his language; but to expand the mind, enlighten the understanding, elevate and refine the taste, and transform the character of the ignorant into that of the learned. Never indulge for a moment the delusory idea, that there is any "royal road to eminence," with the contemplation of which, the idle alone are absorbed

and contented. But pierce through every vail, however dark and impervious it may at first appear, which conceals from your view, and ever from the view of the indolent, the sublime truths, which are contained in every page of the volume of Nature.

The education of females is unfortunately too much directed to those external accomplishments, which only enable them to sparkle among the fashionable, while the internal qualities of the mind, which, by proper improvement and cultivation, would enable them to bless the domestic circle, and secure abroad the attachment of the worthy, lie unconsulted and unimproved. Your learning is not to be produced on public stages, nor be exposed for sale on the shelves of the bookseller; but to be practically applied to the subsequent discharge of social and domestic duties.

For a system of study, I need only refer you to your instructress. She will mark out for you the choicest selection. Keep your intellectual powers in constant action, and you will study to the advantage of yourself and the world.

While you are thus endeavouring to improve your mental faculties, you will by no means be inattentive to your moral habits and disposition. A learned and studious life should be sweetened with habits of industry, prudence, kindness, and affection. If there is an object of esteem in the female world, it is her, whose life is governed by principles of kindness—whose whole deportment is actuated by tenderness and affection. She loves, and is beloved by all. Charity reigns in her bosom, and comes forth, cloathed in the garb of a messenger of heaven, tendering its comforts to every son and daughter of affliction. No object of pity passes unnoticed by her kindly beaming eye. She opens her treasures to the destitute, provides for the instruction of the poor, cloathes the naked, feeds the hungry, visits and relieves the sick; and the oppressed and desponding in every state, feel themselves blest with her presence, and cheered by her bounty. It is her happiness and her privilege to do good, and her heart has its full reward in realizing the truth of the gospel declaration, "It is more blessed to give than to receive."

Observe a rigid economy of time, which will leave you much leisure to bestow on the wretched and needy. Young ladies may have many methods of charity. There are occasionally small portions of time, which would hang heavily upon their hands, were they not usefully employed in providing cordials for the sick, or cloathes for the destitute; and a good name, acquired by such acts of benevolence, is infinitely richer, and more precious than gold. Charity is the highest excellence and ornament of our sex. The whole group of external accomplishments, does not weigh half so much, in the estimation of the amiable and discerning. How dear, and how rich too, is the bosom, that heaves with compassion for the suffering. How lovely the eyes that glisten with tears of pity for the miseries of the outcast and forsaken. How blest is the heart that searches out the widow and orphan, relieves the distressed, and consoles the dying. Oh! my dear, cherish all that is lovely in woman, the internal graces of the heart.

Cultivate true politeness, for, says a celebrated female author, "It grows out of true principle, and is consistent with gospel piety." Let your manners be artless, undesigning, and unstudied—your whole deportment sweetened with meekness and simplicity, and all your conduct cloathed with love. Seek neither to shine with the gay nor triumph with the proud, but let virtue reign in your breast; issue forth and adorn your life with innocence and modesty, "the brightest ornaments of woman." I would enlarge on this subject, but I cannot close this epistle without saying a few words upon the more important concerns of your eternal welfare.

"Covet earnestly the best gifts, and yet I show unto you a more excellent way." Your responsibility is every day increasing as your moral and intellectual light increases. All the means of grace, which you enjoy, add to your debt of gratitude, and will augment your happiness or misery in the world of spirits. How afflictive then is the consideration that, with your superior advantages, you are still exerting an influence on the side of Satan; for so it is, my dear, unless you are decidedly Christ's, unless your heart is with him, you are

building up the cause of destruction, and will finally plunge yourself in the ruins. Permit me to intreat you, by all the love I bear for your immortal soul, not to defer attending to a subject of such infinite moment, as its welfare involves. Is it a matter of little consequence whether you are at last to sink down in endless misery, or rise to a blissful immortality? *Can* you be regardless of a subject which involves your eternal interest? Oh! be intreated immediately to seek a better portion, a richer treasure, a more enduring substance, than this poor earth can bestow. Soon, very soon, these fleeting scenes will be past. The social circle will be broken, the gay cease to amuse, the young to excite admiration, and all these transitory, and visionary pleasures be exchanged for the solemn realities of eternity. To the departing soul, this earth affords no consolation, it tenders no comforts, it proffers no hopes. Nothing but the religion of our Divine Saviour can mitigate the anguish of the bed of death, and transport the dying penitent to the Paradise of God. Never fancy that religion will make you gloomy. There is no gloom attached to the religion of Jesus. The Christian does indeed experience many melancholy hours for his departures from the divine standard of his life. But when the Saviour spreads his banner over him, and condescends to commune with him, earth is too narrow to support his joy. But I need not reason with you, my Dear, your heart gives full assent to the truth. May your life bear testimony to its comforts.

You will pardon my anxiety for her, who feels all that a sister's love can prompt her to feel. Dedicate yourself to the Lord without reserve. Devote yourself in heart and in life to his service, and you shall have treasure in heaven.

Ever affectionately yours,

S****.

INFLUENCE OF THE GOSPEL.

THAT "the tree is known by its fruits," is a maxim which is supported by the experience of ages, and sanctioned by the authority of Heaven. We cannot always judge of moral principles in the abstract. Their particular operation, as connected with the interests of the world, is often necessary in order to justify us in pronouncing an opinion either in their favour or against them. That must be intrinsically good, which, in its natural, legitimate, and unrestrained effect, subtracts even a few particles from the accumulated amount of human misery, and adds even a few drops to the cup of sublunary enjoyment. Any principle or institution, which is calculated to produce these effects ought to be welcomed as a good angel, the object of whose mission is to compose the conflicts of a jarring world, to repair the devastations wrought by sin, and to scatter a few rays of heaven's own blessed light upon the nations of the earth. Speculations, which are connected with no practical good, are of little worth. The wise-drawn theories which are calculated only to amuse and gratify the moonstruck brain of him with whom they originated, occupy a low place in the estimation of the practical philosopher. This is a world of energy and action: and every thing adapted to the work of reformation, every principle calculated to raise and purify the earth, and every institution which can heal the wounds of bleeding nature and augment the population of Heaven, ought to be held in requisition for these benevolent labours.

Of the purity of Christain principles, there can be no question. Every doubt on the subject is forever put to rest, even the enemies of this system themselves being judges. To the operation of this Religion we are indebted, that every City is not a Sodom, and every land "a field of blood," and to this may be attributed all the delicacy of sentiment and correctness of moral feeling, which distinguish us from the licentious Mussulman, and the remorseless Pagan. We cannot forbear subjoining the inference to which this fact unavoidably leads us, that

those who make war against the Gospel are not the friends of moral purity. A wish to extinguish the Sun of the moral System must be connected with the "love of darkness rather than light."

The tendency of Christain Institutions is by no means equivocal. The Gospel has both a direct and indirect operation upon every thing which relates to man. To say nothing of that joy unspeakable which it is capable of infusing into the bosom of its humble votary, or of that consolation with which it can bind up the bleeding heart, or of that starry crown and wavering palm, and perpetuity of bliss to which it points in the beatific regions of the paradise of God; to say nothing of these effects of the Gospel, it ever excites throughout the great mass of human society an influence, which is too often overlooked or undervalued, both by its enemies and by its friends. There is not an institution of man in civil society, but feels the power, I had almost said the omnipotence, of the Gospel. Political systems, and moral creeds, and philosophical theories have been moulded or modified, by the doctrines inculcated and the institutions erected by the word of God. The governments of the world have felt the influence, the moral face of the globe has changed for the better, and evils of the most malignant character have been diminished where they have not been annihilated. It is true that our world still abounds with evil. It presents to the weeping eye of philanthropy a dark and gloomy picture. An Angel might drop a tear upon the earth, and mingle the sigh of sympathy with the groans of its suffering population; but the Gospel and its Institutions have effected much; the history of all the nations of antiquity presents to us almost uninterrupted scenes of tyranny, devastation, and blood. Modern warfare is much less sanguinary, and modern government much less despotic, than ancient; More civil liberty is enjoyed and fewer crimes stain the records of the earth. Had a change of this magnitude been effected in the lapse of a few years, it would have appeared like the operation of a charm or a miracle. What learning, and talents, and power, and wealth, and experience, and centuries could not accomplish, has been

gradually and imperceptibly brought about by the secret though powerful operations of christain institutions.

Had it not been for the influence of the Gospel, I venture to say, that barbarism would to this day have overspread the earth; idols would have been our deities. The iron hand of ancient despotism would have continued to crush the inhabitants of the world and such a system of government as our own happy country enjoys, would never have found a place in the records of nations.

I have only time to add, that to the Gospel we are indebted for almost every thing that is good, and by this we enjoy an exemption from much that is evil. To this system we may trace the mercies which cheer our lives, the consolations which sweeten our afflictions, the power which plucks away the sting of death, and the lamp which pours its splendour into the grave and darts some of its rays across the confines of that broad eternity which borders on time.

A. T****.

For the Monitor.

ON LENGTHY PIECES.

Mr. Editor,

ALTHOUGH the pages of your Magazine seem to be written by men of learning, still I hope you will be disposed for once to bear patiently with one who is plain and unlearned. Surely I would not expose my scribbling to public notice, did I not think it might possibly contain some suggestions, that would prove useful to the Editor and writers of the Monitor. Being a constant reader of this and of some other monthly publications, I have had a good opportunity to notice the great variety in the length of the pieces they contain. Now I confess, Mr. Editor, that I am much better pleased, and I believe generally as well edified, by reading the short pieces, as those which are the longest. And I do think, that, were some of the directors of these publications

to pay more attention to this subject, and curtail or abridge the communications or selections which appear in their works, their readers would peruse them with increased interest and profit. That my thoughts on this subject may appear more distinctly, I will give them some arrangement.

1. *Long pieces make many readers weary before they get through them.* Numbers of those, who take such works as the Monitor, are plain, common, labouring people. They are not greatly used to reading—they are not accustomed to sit long without stirring—they read rather slowly—and they often become quite tired before they finish the piece which they began to read.

2. *The great length of pieces frequently prevents their being read.* Many can command but little time for reading—a few short intervals from labour or business in the course of the day is all they can devote to this purpose. They rarely have leisure sufficient at any one time to complete the longest pieces. Others, who have sufficient time, are so discouraged when looking at long pieces, that they quickly pass them over without ceremony. Now, Mr. Editor, I know that those, who slight good communications on account of their length, are sometimes without a sufficient excuse for it. Still we must take mankind as they are—we ought to do what will benefit them most.

3. *Long pieces are not so well remembered as short ones.* They are usually less interesting, and less likely to make a strong impression. Their features are not so strongly marked, and the ideas which they contain, are not so prominent. This, I think, Sir, is *usually* the case. In short sketches, the object is generally apparent, in full view, and not likely to be overlooked—the language more forcible, stronger, and plainer—the sentiments more weighty, more easily comprehended, and more indelibly impressed upon the mind.

4. *Long pieces prevent that measure of variety, which is desirable in periodical publications.* Variety is pleasing to all. Whether in amusement, study, or labour, it affords delight. In the employment of the mind it is more especially desirable. Not a few of those, who take up

a number of the Monitor to read, estimate its excellency in some measure by the variety of communications it contains. Should two or three long pieces occupy nearly the whole of its pages, it would not be called so good, as a number which had a much greater variety of matter.

5. *Pieces which are lengthy, are not so profitable as short ones.* They are more wearisome—less likely to be perused—not so well remembered—and do not afford so great a variety of matter to the reader. They are not, therefore, so well calculated to answer the object, for which they are designed. Most of the hints and sentiments obtained from books, which we see exerting a practical influence among mankind, are found embodied in brief sketches and concise paragraphs. When a subject must be treated lengthily, let the writer divide his communication into numbers. If you think, Sir, these remarks applicable in any degree to your publication, please to make use of them.

T. P. J.

EXTRACTS.

EFFECTS OF EXTREME COLD.

In the adventures of some Russian explorers of high northern regions of modern times, we find the following curious statements;—"It was now (says the narrator) almost impossible to fell timber, which was as hard as the hatchet itself, except it was perfectly dry; and in the greatest severity, the hatchets, on striking the wood, broke like glass. Indeed it was impossible to work in the open air, which compelled us to make many holidays much against our inclination. The effects of the cold are wonderful. Upon coming out of a warm room, it is absolutely necessary to breathe through a handkerchief; and you find yourself immediately surrounded by an atmosphere, arising from the breath and the heat of the body, which incloses you in a mist, and consists of small nodules of hoar ice.—Breathing causes a noise

like the tearing of coarse paper, or the breaking of thin twigs, and the expired breath is immediately condensed in the fine substance mentioned above. The Northern Lights are constant, and very brilliant; they seem close to you, and you may sometimes *hear them shoot along;* they assume an amasing diversity of shapes; and the Tungoose consider them to be spirits at variance, fighting in the air.

DESCRIPTION OF A DIVING BELL, AND A DESCENT IN IT BY DR. COLLADON OF GENEVA.

The bell in which we were to descend may be thus described. It was a kind of oblong iron chest, cast in one single piece, open below, 6 feet long, 4 broad, and 5 high: it weighed four tons; it was three inches thick at bottom, and half that thickness at top. It was cast in London, and, including the necessary apparatus and the air pump, cost about £200. The bell being a great deal heavier than the water which it displaces, descends by its own weight. The upper part is pierced with eight or ten holes, in which are fixed the same number of convex glasses, very thick, which transmit the light. The glasses or lenses are fixed in the top of the bell, by means of a copper ring, screwed up against the glass, between which and the bell a coat of putty is laid, and then screwed hard up, so as to render it air tight. The top is pierced with another hole, about an inch in diameter, which receives a long flexible leather pipe, intended to introduce into the bell the air compressed from above by a forcing pump. In the inside of the bell is a valve which serves to close the aperture, and prevent the air from escaping.

In the interior, were two small benches on opposite sides of the bell, with a foot-board between them. There was room enough for four persons. From the middle of the roof descended several strong chains, intended to sustain a kind of iron basket, in which they place the stones or other matters which they wish to

carry up. The bell in which we went down was suspended by the the centre with strong ropes, and managed by means of a moveable crane erected on the deck of a small vessel. We got into the bell, which was sufficiently elevated above the surface for that purpose, by means of a boat placed underneath it. We had with us two workmen.

We descended so slowly, that we did not notice the motion of the bell; but as soon as the bell was immersed in water, we felt about the ears and the forehead a sense of pressure, which continued increasing during some minutes. I did not, however, experience any pain in the ears; but my companion suffered so much, that we were obliged to stop our descent for a short time. To remedy that inconvenience, the workmen instructed us, after having closed our nostrils and mouth, to endeavour to swallow, and to restrain our respiration, for some moments, in order that, by this exertion, the internal air might act on the Eustachian tube. My companion, however, having tried it, found himself very little relieved by this remedy. After some minutes, we resumed our descent. My friend suffered considerably: he was pale, his lips were totally discoloured; his appearance was that of a man on the point of fainting; he was in involuntary low spirits, owing, perhaps, to the violence of the pain, added to that kind of apprehension which our situation unavoidably inspired. This appeared to me the more remarkable, as my case was totally the reverse. I was in a state of excitement resembling the effect of some spirituous liquor. I suffered no pain; I experienced only a strong pressure round my head, as if an iron circle had been bound about it. I spoke with the workmen, and had some difficulty in hearing them. This difficulty of hearing rose to such a height, that during three or four minutes I could not hear them speak.

After some moments, we arrived at the bottom of the water, where every unpleasant sensation almost entirely left us. We were then twenty-seven feet below the surface. I confess that the recollection of the great depth, joined to the idea that if the smallest stone, or

other matter, should obstruct the action of the valve, the bell would be instantly filled with water, did not fail to create for a short time a kind of uneasiness. One of the workmen, however, to whom I imparted my thoughts on that subject, desired me, with a smile, to look at one of the glasses placed above us, which I observed to be so much cracked in the middle, that bubbles of air were continually escaping.

We breathed during the whole of our stay under water with much ease. We experienced now and then a great heat. Our perspiration was sometimes copious, and sometimes there suddenly came over us so thick a vapour as to prevent my seeing the workmen placed opposite me; but as by means of the signals, they constantly sent us from above pure air, in so large quantities, that a great part of what was contained in the bell made its escape with great violence, this inconvenience very soon disappeared. Our pulse was not affected.

Having remained more than an hour at the bottom, and having seen the men work as easily as in the open air, they made some signals, and we ascended, fully satisfied with what we had seen, and convinced of the facility and safety of these submarine operations. Before we went down, they had lost their basket at the bottom of the water, and in order to find it again, they were obliged, in using their signals, to have the bell moved in every direction, which gave us the advantage of becoming well acquainted with the method they employed to make themselves understood. In going up, the sensations which we experienced in the head were very different from those which we felt in descending. It seemed to us that our heads were growing larger, and that all the bones were about to separate. This disagreeable sensation, however, did not last long; we were in a short time above the surface, not only much pleased with what we had seen, but also with the idea of emerging safe from our narrow prison.

SEVENTH REPORT OF THE AMERICAN ASYLUM FOR THE DEAF AND DUMB.

[It is peculiarly grateful to a benevolent mind to contemplate the successful efforts now making for the mental and religious improvement of that unfortunate but very interesting portion of our race who are born deaf, or early deprived of their hearing, and are consequently dumb.—We have not room to give an abstract of the Report, politely sent us. We notice it for the purpose of selecting from it.

The youthful readers of the Monitor, we hope, will do more than sympathize with these youths of the asylum. They must pray for them; imitate their profound attention to their studies and their rapid improvement.

The following interesting compositions by pupils in the Asylum are extracted from the Report before us.]

THE WEDDING.

A gentleman was engaged to be married to a lady, and they said they fixed on a day in a month. The bridegroom chose a gentleman to be his groomsman and the bride also asked a lady to attend her at marriage. The bridegroom sent a billet to a clergyman, who read it about an invitation of giving an unity of marriage to the bridegroom and bride. In the evening the company assembled in a room to attend the wedding, and the clergyman was there. The bridegroom and bride were prepared to dress cleanly. The groomsman and bridemaid put four chairs for them and the bridegroom and bride. They separately went to the two rooms to bring the bridegroom and bride. The groomsman led the bridegroom and the bridemaid led the bride and opened the door and sat down on the four chairs, which were set. On the left side, the groomsman sat near the bridegroom, who sat near the bride, who sat near the bridemaid on the right side. Pretty soon they rose and stood and the clergyman also rose and stood and spoke to them and I was not informed what he said. At last the com-

pany rose and stood, when the clergyman prayed to God for the bridegroom and bride. After praying, he told them that they should continue to be united in a state of matrimony for life and they should not desert each other. The bridegroom took off his right white silk glove and put it into the hand of the groomsman and the bride also took off her white silk glove and put it into the hand of her bridemaid. The bridegroom took the bride's right hand, when the clergyman prayed to God to bless them and also asked them to be continually joined in marriage. They said they promised to be friendly and kind to each other and to be in a continual state of matrimony for life, till death. The clergyman advised them something again. Pretty soon the groomsman and bridemaid went from the room into another apartment. The groomsman carried round some glasses full of one of the liquors with a waiter to the bridegroom and bride and ladies and gentlemen, who took them and drank one of the liquors. The groomsman carried empty glasses from the company and went to the room. He carried round bridecake; the bridemaid carried round the cheese with two waiters to the bridegroom and bride and company, who ate cake and cheese with pleasure. They carried round one of the liquors and cake to the bridegroom and bride and company several times. At length the bridegrom gave the clergyman some money for his coming and praying for him and his bride. At last the groomsman took the hand of the bridegroom and the bridemaid took the hand of the bride and were in procession and went to the door and bid adieu. The bridegroom took the hand of the bride went to the room, because they would stay late and be troubled in the company-room. Soon the company went away. The bridegroom became a husband and the bride was called a wife. They settled in a house and lived happily and were constant in kindness and friendship.

THE FUNERAL.

A funeral is always a solemn procession. A person is dying and lying on his bed. A clergyman talks to him

on his feelings. He prays God to take up his soul to Heaven. He has finished praying, and he goes away. A few minutes he expires with ease or difficulty. His family are affected with a great deal of sorrow for his death. Several friends put him on white clothes, and he is laid in a red coffin which stands on a table. There are many persons who come to see the corpse. A few hours they are going to the meeting house. The strong men carry the coffin on their shoulders in procession to the burying-ground. Before they go to it, they put the coffin into the church. The clergyman preaches to the people solemnly on the death, and then he prays God to bless the sorrowful persons who lose their friend. A short time he has finished praying, and the persons are dismissed. They are going to see the corpse before the coffin is carryed by them to the grave-yard. At length a man fastens the coffin with several screws. It is covered with a black pall lying on a bier, and the persons arrive at the grave-yard. The men begin to inter it with a leather string into the grave. A few minutes the clergyman is talking to the persons, while the men take off their hats, and hold them, and at length they put them on their heads. They leave the grave-yard to go home, and the distressed persons continue to wear mourning clothes during one or two years.

ORIGINAL AND SELECT ANECDOTES.

KEEN REPROOF.

An impious Landlord beheld a stranger enter, who he conjectured was a clergyman. He at once determined to torture the pious feelings of his guest. For this purpose he commenced uttering vollies of profane and blasphemous language, carefully noticing the appearance of the stranger, who remained silent. At length, when he had exhausted his vocabulary of oaths and curses, he went up to the gentleman, and inquired, sir, are you not a clergyman? I am, was the answer. Why then did you not reprove me, said the host?—Because, said

the other, I am forbidden to cast pearls before swine. The self-importance of the swearer was annihilated, and he instantly slunk from the company.

AFFECTIONATE REMEMBRANCE.

During the peace of Amiens, when Lord Nelson was at Salisbury, in the middle of those popular acclamations which followed him every where, he recognized amid the huzzaing crowd, a man who had assisted at the amputation of his arm, which he lost in the attack of Teneriffe. He beckoned him to come up the stairs of the council house, shook hands with him, and made him a present in remembrance of his services at the time. The man immediately took from his bosom a piece of lace, which he had torn from the sleeve of the amputated arm, saying, he had preserved, and would to the last moment preserve it, in memory of his old commander, whom he should always deem it the honour of his life to have served. How ought Christians to be quickened to lay in their bosoms mementos of a Saviour's wounds, and of their attachment to his person.

MIRACULOUS ESCAPE OF GENERAL WASHINGTON.

Major Ferguson, who commanded a rifle corps in advance of the hussars under Knyphausen, during some skirmishing a day or two previous to the battle of Brandywine, was the hero of a very singular accident, which he thus relates in a letter to a friend. It illustrates, in a most forcible manner, the over-ruling hand of Providence in directing the operations of a man's mind, in moments when he is least of all aware of it. "We had not lain long, when a rebel officer, remarkable by a hussar dress, pressed towards our army, within a hundred yards of my right flank, not perceiving us. He was followed by another, dressed in a dark green and blue, mounted on a bay horse, with a remarkable high cocked hat. I ordered three good shots to steal near to

them, and fire at them; but the idea disgusting me, I recalled the order. The hussar, in returning, made a circuit, but the other passed within a hundred yards of us, upon which I advanced from the wood towards him. Upon my calling, he stopped; but after looking at me, proceeded. I again drew his attention, and made signs to him to stop, levelling my piece at him, but he slowly cantered away. As I was within that distance at which, in the quickest firing, I could have lodged half a dozen balls in or about him, before he was out of my reach, I had only to determine; but it was not pleasant to fire at the back of an unoffending individual, who was acquitting himself very coolly of his duty; so I let him alone. The day after, I had been telling this story to some wounded officers who lay in the same room with me, when one of the surgeons, who had been dressing the wounded rebel officers, came in and told us that they had been informing him that General Washington was all the morning with the light troops and only attended by a French officer in a hussar dress, he himself dressed and mounted in every point as above described. I am not sorry that I did not know at the time who it was."

FOR THE MONITOR.

*Reflections of a Missionary on his arrival at Jerusalem.**

How art thou desolate, Jerusalem!
Thy walls of strength and grandeur once how fallen!
Nought can exceed thy waste and desolation!
The sons of Judah weep in cruel bondage;
And Salem's daughters, once of Israel
The glory and the boast, dejected now
Have hung their harps upon the willow tree.
On Hermon now the rich dews fall; as erst
They fell, when the sweet bard of Judah sung.
The flowers bloom as sweet in Hinnom's vale,
And Kedron's stream flows as it ever flowed.

* The writer had in his mind the Rev. P. Fisk, the fourth evening after his arrival in the Holy City, which was the date of his first letters from that place, to his friends in America.

O'er Zion's desolations I have walked ;
Have drank of Siloah's fount—in Kedron's wave
Have laved my burning brow—the lowly garden
Of Gethsemane have entered—have stood
Upon Mount Calvary, and mourned and wept
Fast by the tomb of my once dead, but now
Ascended Lord. My tears flowed freely,
As I thought on Zion—thought what once she was,
And what is now. Here pious David sung,
And David's dying Lord redeemed the world.
Here once the Temple stood, where Judah's sons
Came up to worship. But nought now remains,
Not even a stone of all that mighty fabric.
In my lone room, on Calvary I sit,
My window opens towards Mount Olivet.
While here I sit, and agonize, and weep,
My thoughts revert to kindred, friends and home
In my far distant land. I pray for them,
For Israel's hapless race—for Zion—all.
And shall thy glory ne'er again return,
Oh ! Zion, desolate, and waste !—Oh ! yes,
Zion again shall be restored, her temple
Shall be rebuilt, and all her sons, returned
To their native land, in it shall worship.
E'en now bursts on my enraptured vision
The angel of the everlasting gospel
Flying through the midst of heaven, and saying,
With a loud voice, as the voice of mighty waters,
And, as the voice of heaven, sweet "Zion,
Arise and shine ; thy light is come ;
The glory of the Lord is rising on thee."
"Behold Jehovah hath thus proclaimed to the end of the earth ;"†
Say ye to the daughter of Zion, Lo ! thy Saviour cometh ;
Lo ! his reward is with him, and the recompense of his work before him.
And ye shall be called, The holy people, The redeemed of Jehovah ;
And thou shalt be called, The much desired, the city unforsaken."

† Bishop Lowth's Translation. Isaiah lxii. 11, 12.

TO CORRESPONDENTS.

P. S :—L, and S. have been received; but the issuing of the December Number, almost simultaneously with the January, leaves but little to say to correspondents.

REFERENCE TESTAMENT.

Cummings, Hilliard & Co. have just published the third edition of the Reference Testament to which is subjoined a Table of the proper names found in the New Testament, defined from the original languages, and accented for pronunciation according to Walker's Key and Rules; a Table of Scripture Chronology, and a Table of References which relate to prophecy and its fulfilment. This Testament, besides having received testimonials of approbation from the heads of four Colleges in New England, has received them likewise from a number of Clergymen of the first denomination in the Middle States, and editions of it are now publishing in New York by Messrs. Bliss & White, and by Mr. E. Littell of Philadelphia.

It retails at from 37½ cents to 1,50, according to the different qualities of paper and binding used. Usual discounts to Booksellers. Orders are solicited.

Cummings' Pronouncing Spelling Book.

Just published by Cummings, Hilliard & Co. a new and stereotype edition of "The Pronouncing Spelling Book, adapted to Walker's Critical Pronouncing Dictionary, in which the precise sound of every syllable is accurately conveyed in a manner perfectly intelligible to every capacity, by placing over such letters as lose their sounds those letters whose sounds they receive. By J. A. Cummings, author of Ancient and Modern Geography, &c. &c. Third edition, carefully revised."

In this edition of the Pronouncing Spelling Book, it has been the endeavour of the publishers that the mechanical execution should be worthy of the work. The type is large, the paper and print good, and it is intended that every copy shall be well bound.

Such has been the demand for this little book, that three large editions have but half supplied the market during as many years, and the publishers have now an accumulation of orders on hand, amounting to nearly half of the edition which is just issued. The work being now stereotyped, however, it can be printed with great expedition, and will be sold to booksellers and teachers on the most liberal terms.

Circular.

The Monitor, a monthly religious publication, was commenced at Boston, in January 1823, and the ten first numbers are now before the public. It is intended for the instruction and entertainment of the young, especially of those who are between the ages of 12 and 20; its great object is to improve the taste, the understanding, and the heart. The present age abounds with books, and has some periodical works for the benefit of children; but furnishes comparatively few, for the moral and religious improvement of youths. It is the aim of the Monitor to supply the same chasm in our religious publications, which the Bible Class so happily supplies, in the course of religious instruction. The importance of this object will be realized by every Clergyman, as well as by every christian parent and instructer. While it preserves and confirms the habit of religious reading, so often ending with the age of childhood, to be resumed no more; it is also calculated during the season of youth, to keep the mind open to the best impressions.

The subscribers have read or examined the numbers of the Monitor with much pleasure; and regard it as a work better suited to answer these important purposes, than any other work of the kind, with which they are acquainted. They are happy to find that a very decisive testimony of approbation has been given to it by the public, in the fact, that the Editor has been already obliged, in consequence of the increase of his Subscription list, to republish the earlier numbers. They recommend it without hesitation, and hope it will receive a very extensive patronage.

S. E. DWIGHT,	SAMUEL GREEN,
B. B. WISNER,	JEREMIAH EVARTS,
J. CODMAN, *Dorchester*,	SAMUEL HUBBARD,
WARREN FAY, *Charlestown*,	HENRY HILL,
Boston, Nov. 16, 1823.	GEORGE ODIORNE.

In connexion with this Circular we wish to remark, that now is a peculiarly favourable time of the year for increasing the patronage of this work, and likewise for the formation of Bible Classes. Ed.

Andover Library

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. **FEBRUARY**, 1824. NO. 2.

CONTENTS.

Exercise of the Social Affections 57
Essay 2.—Prayer with Fasting.—The Publican . . . 60
The Death of Moses . . . 61
The Love of Fame . . . 63
The Thoughtless Youth . . . 65
Geology.—An Extract . . . 66
Natural History.—The Shark.—An Extract . . . 69
Education.—Extracts from Dr. Humphrey's Sermon at Amherst . . . 71
The Magnitude of Missionary Enterprise . . . 73
Exercise of a Bible Class . . . 74
Bible Classes . . . 76
Select Anecdotes.—Plagiarist Confounded . . . 78
Love one another . . . 80
Power of Imagination . . . 80
Poetry.—By the Grave of my Friend . . . 71
Correspondents . . . 72

ONE DOLLAR PER ANNUM, IN ADVANCE.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

THE MONITOR.

THE Christian Public are respectfully informed that this popular work will be published in the present superior style, issued the first of the month, and afforded at the low price of $1 per annum for the common quality, if paid in advance. The superfine will be charged at $1,50, payable the first of May. Where the common quality is not paid for by the tenth of Feb., $1,25 will be demanded invariably, and after the close of the year $1,50 will be expected for the common, and $2 for the other, and the work continued till arrearages are paid.

Clergymen who receive this are requested to obtain patronage for it among their people. For every 5 copies they order they may account for four, and if more than 25 copies, they shall receive 25 per cent. on their subscription. The work will be delivered to order at their own Bookstore, at the Post office, or any other place in Boston. The first volume may be obtained in half binding for $1,25 at their Bookstore, or at the Bookstores of Messrs. Bliss & White, New York, and Mr. E. Littell, Philadelphia.

CUMMINGS, HILLIARD & Co

Boston, Jan. 1824.

N. B. All communications respecting the pecuniary concerns, or the distribution of the work, may now be addressed to Cummings, Hilliard & Co.

THE MONITOR.

VOL. II. FEBRUARY, 1824. NO. 2.

[For the Monitor.]

ON THE EXERCISE OF THE SOCIAL AFFECTIONS.

In a world like ours, the social affections have ample scope for exercise. There are many and infinitely diversified scenes that shed upon the features an illumination which bespeaks a heart, that can taste the happiness of another; and there are scenes too, of an opposite character, which must often fill the eye with the tear of sympathy, and carry home to the stricken bosom, with a force superior to that of demonstration, the pungency of another's woe. The man who does not feel for his fellow pilgrims in this vale of transient joys and reiterated ills, is justly deemed an outlaw from nature, and an exile from heaven; such a man is already branded with the curse of Cain. To rejoice with them that do rejoice is not less an impulse of nature, than a precept of revelation. Who, that has not violated and irreparably sundered every ligament which bound him to his kindred race, and in whose bosom the last pulse of human sensibility has not already ceased to beat, but has felt the tide of his own happiness augmented by the happiness of others? The heart which has any just claims to the emotions of benevolence, will rejoice in the inconsiderable felicities of beasts, and birds, and insects; but where man is the object, those joys attain a proportionate degree of elevation and refinement. What eye that wanders over fields robed in verdure, and waving to the breeze the promises of the coming harvest, and that inspects the "cattle upon a thousand hills," but

glistens with new and peculiar lustre from the contemplation of that anticipated bounty which shall enrich and beatify the human race? Who rejoices not in the national peace, when widows and orphans are no more prematurely multiplied by war, the bloodiest scourge of heaven, when the bow of victory is broken, and the spear of death is cut asunder, and the chariot of conquest is burned in the fire? Who can preside at the paternal board, or sit in the little circle of domestic quietude, without feeling a social rapture, which gives him a deep and permanent interest in the felicities of all around him? Even the placid smile that plays upon the lips of the babe, which is caressed in the arms of maternal tenderness, possesses a facinating charm which wins its way to the heart, and augments the little pittance of earthly bliss. Does the man of contemplative benevolence walk abroad, "While every gale is peace, and every grove is melody?" his social affections are awakened and his social purposes strengthened. In his solitary or attended ramble, when the firmament glows with "living sapphires," and when the infinitude of stars which gem the heavens mutually irradiate each other, and in social and commingled splendour shine upon the earth, he is instinctively urged to a new degree of proximity to his fellow beings, and his bosom swells with the participated joys of a world.

To "weep with them that weep," too, is equally the attribute of man, and the injunction of heaven; and the world, in its present degraded and disjointed state, makes a large demand upon the more acute and pungent sensibility of the heart. Could the warm tide of commisseration wash away the guilt and sufferings of the earth, we might well adopt the pathetic exclamation of the prophet: "Oh! that my head were waters, and mine eyes a fountain of tears!" Who deplores not the prospects of dearth and famine, not merely because he himself may feel their pressure, but because the visitation will fall with sevenfold severity upon the poor, the widow, the orphan, and the houseless stranger? What heart, that is high strung with human feelings, has not sometimes experienced the

alternation of grief and dread, when nations have been involved in long and furious contests; when the trumpet of promiscuous carnage has been blown; when the crimson flag has floated in the breeze; when the demon of vengeance, ever hungry for human flesh, has been unchained and commissioned to imprint his bloody footsteps upon the land which was once traversed only by the angel of peace, and when the sighing zephyr whispers the death groans of murdered victims? Who can visit, but in imagination, the ensanguined field of battle, and take a solitary range amidst the breathless bodies of the slain, or hover over the broad streams of blood, which plough the soil as they pursue their dark and deep and melancholy course, without feeling the mingled emotions of pity, tenderness, and regret, which language is too feeble to express! The more retired scenes of private affliction, likewise have a power to reach the heart; the abode of poverty, the couch of pain, the languid eye and palid cheek of disease, and the bed of death, demand the tribute of a tear.

A. T****.

ESSAY,....NO. II.

PRAYER WITH PENITENCE:—THE PUBLICAN.

And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God, be merciful to me, a sinner. JESUS CHRIST.

In a former Essay on prayer, we attempted to define it, and adduce reasons why men every where ought to pray. We were then led to insist, that in prayer men must lift up holy hands in order to acceptance. We briefly remarked, that sincerity, repentance for sin, faith in Christ, and love to God, are indispensably necessary to acceptance in prayer. We have now selected the publican, as an instance of a penitent pouring out his soul to God in prayer.

This example is taken from a parable which Christ

spake to certain who trusted in themselves that they were righteous and despised others. The whole parable is highly instructive. "Two men went up into the temple to pray;—the one a pharisee and the other a publican." Men, from very different motives, may enter the sanctuary professedly for prayer. Some repair there to honour God with their lips, while their hearts are far from him; others go to offer the sacrifices of penitence and praise. "The pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess." The pharisee was very bold and fluent in prayer. From his own lips we are made acquainted, that he was free from gross immoralities and precise in supporting and observing externals in religion. These things he ought to have done. But these alone were not sufficient to render him accepted of God. His heart was inflated with pride and rotten to the very core with self-righteousness. His feelings toward the publican, proved him to belong to that generation, who are pure in their own eyes, and yet are not washed from their filthiness; which say, stand by thyself, come not near to me, for I am holier than thou. These, saith Jehovah, are a smoke in my nose. The sacrifices of such, are an abomination to the Lord. Leaving the pharisee to have his reward, the poor publican presents himself before us. Publicans were tax-gatherers under the Roman government. Their office rendered them peculiarly obnoxious to the national pride of the Jews; they were likewise commonly extortioners, exacting more of the people than was required of them, thus unjustly enriching themselves.

Whatever had been the external conduct of this publican, he belonged to the fallen race of Adam. He had within him a depraved, deceitful, and desperately wicked heart, and he now felt it to be such. "The publican, standing afar off, would not so much as lift his eyes to heaven, but smote upon his breast, saying, God, be merciful to me, a sinner.

Let us consider the MANNER, the MATTER, and the ACCEPTANCE of the publican's prayer.

FIRST. His MANNER in prayer is deserving of notice. He stood afar off. He felt a reverential awe when about to address the majesty of heaven. He felt so unworthy to have communion with God, that the lowest, meanest place in God's house of prayer was too honourable for him. His position in standing afar off, was a practical comment on the words of the preacher: "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God, for God is in heaven and thou upon the earth, therefore let thy words be few."

The publican "STOOD afar off." The construction of the parable shows that Christ considered *standing* a suitable posture for public prayer, though kneeling may be used with propriety in secret and even in family devotions. The Saviour kneeled in prayer in the garden, and St. Paul with the elders of Ephesus. But the temper of the heart is what Jehovah regards in prayer, rather than the posture of the body. The publican's manner in prayer deserves still farther consideration. He not only manifested a solemn awe of the Divine Majesty, but an ingenuous shame for sin. He would not lift so much as his eyes to heaven. In this way he appears to have manifested that temper of heart which indited the introduction of Ezra's prayer: "O my God, I am ashamed and blush to lift up my face before thee, my God." The same ingenuous shame accompanied David's prayer when he said, "Mine iniquities have taken hold upon me, so that I am not *able to look up;* they are more than the hairs of my head, therefore my heart faileth me. Be pleased, O Lord, to deliver me." The publican felt ashamed to lift his guilty eyes toward the habitation of infinite purity, to that heavenly Benefactor whose favours had been requited with ingratitude and disobedience. Conscious shame bowed down his head like a bullrush, in view of the contempt he had poured upon the authority of God, his abuse of the Divine goodness, and his unfitness for heaven. Therefore *he would* not lift up so much as his eyes to heaven, but smote on his breast.

He smote upon his breast in token of deep sorrow for sin—pungent anguish of soul in view of his crimson

guilt. This indicated the genuine spirit of grace and supplication, as may be learned from the prophecy of Zechariah. Saith Jehovah, "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and mourn, as for an only son,—and shall be in bitterness—as for a first born." He smote upon his breast as the seat of iniquity. He felt indignant against the sinful propensities which had so long reigned there. He longed to have them eradicated. This is an important temper in prayer to mourn for sin, and hate it with a perfect hatred. "If I regard iniquity in my heart," says David, "the Lord will not hear my prayer.

We shall proceed,

SECONDLY, To consider the MATTER of the publican's prayer, "God, be merciful to me, a sinner." From this language it is manifest, the publican felt that he was a sinner. He saw that he commenced his existence with a sinful nature. He saw his heart to be a sink of pollution; a cage of every unclean bird. He clearly saw, that this evil heart of unbelief had caused him in innumerable instances to depart from the living and true God. He felt himself guilty and excuseless for all his sins of deed, word, or thought. He could discern nothing morally good in himself to recommend him to the Divine favour. He felt therefore that he could approach the throne of grace in no better character than that of a vile sinner. He realized that he should never make himself better by restraining prayer, and if he ever came to the throne of grace, he must come pleading GUILTY.

The publican, by his humble confession that he was a sinner, acknowledged himself deserving of God's wrath. He realized that God might justly render him as miserable as he had made himself sinful. He realized that sin was an evil and a bitter thing—that it is exceedingly malignant in its nature—that it is diametrically opposed and hostile to holiness, and to the very existence of a God of infinite holiness. His confession admitted the righteousness of that law which condemned

him. He had no fault to find with the strictness and spirituality of God's law, no cavils to raise against its penalties as too severe. He felt that such a sinner as himself might be justly doomed to the pit of despair, and that it was Divine forbearance alone which had so long kept him out of it.

God, be merciful to me, a sinner, implied a full conviction that no repentance could expiate his guilt, no amendment could restore him to the Divine favour. Nothing but mercy, mere sovereign mercy, could reach his case. If he were pardoned and saved, it would be directly the reverse of his deserts. It would be an act of sovereign clemency. There lay all his dependance. He had not a particle of righteousness to bring into the account. He did not attempt to reckon with his Maker, as too many do, by bringing in debt and credit. It was all debt on his part. He owed ten thousand talents, and had nothing to pay. He felt therefore that he must have *mercy* shown him or lie in prison forever. Nor should he have the least cause of complaint against God if no mercy were shown him.

Again, *God*, be merciful to *me*, a sinner, implied, that the publican believed none but God could pardon his sins. He did not expect deliverance from any other source. The structure of the sentence in the original is thought by able commentators to imply forgiveness of sins through an atonement. The mediation of him whose blood alone cleanseth from sin, is therefore recognized in this petition for pardon.

Finally, This petition implied a conviction that God could be merciful to sinners consistently with the good of his moral kingdom, and a measure of hope that mercy might be granted even to himself, a vile publican. Dispair shuts up the lips of sinners. Hope of mercy opens them and fills them with the most cogent arguments.

We proceed,

THIRDLY, To consider the ACCEPTANCE with which the publican's prayer met at the throne of Grace. Christ assures us, that this man went down to his house justified rather than the other. He had evidence of justifi-

cation unknown to the self-righteous pharisee. His prayer was accepted, his petition granted; but the formal devotion of the other was not. A number of arguments may be adduced to prove that the publican's prayer *was accepted*, and *why* it was accepted. The publican prayed aright, because the Saviour of sinners would not have constructed his parable in a manner to recommend a prayer which was not acceptable to God. This would be encouraging persons to hope they were pleasing God when they were not. Thus they would deceive themselves, and pray in vain. Christ could not err in his directions.

Again. The publican's prayer was accepted, because God delights in showing *mercy* to those who penitently seek it. When Moses besought God to show him his glory, Jehovah passed and proclaimed his name, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping *mercy* for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty."—God will never clear the *guilty*, except by his *mercy* sought and obtained through the mediation of the Redeemer. But the Lord God delights in being merciful and gracious to the humble suppliant. A peculiar glory emanates from Divine mercy displayed in harmony with Divine justice. For this reason mercy could be granted to the publican, and ever has been granted to all who have sought it as he did.

Another reason why the publican's prayer was accepted was, because it was conformable to the direction of God's word respecting this duty. "Take with you words and turn unto the Lord, and say unto him, take away all iniquity, receive us graciously;" is a direction for prayer, found in the Old Testament Scriptures. A similar one is given by St. Paul in the New Testament. "Let us therefore come boldly to the throne of grace, that we may obtain MERCY and find grace to help in time of need." The publican prayed that God would take away all his iniquity and grant him mercy. And God will never reject the prayer which is offered in the manner which himself has directed. For by *many prom-*

ises in his word he has pledged himself he will not. This is an important reason why we may determine that the publican's prayer was acceptable to God.

We will introduce but two of these promises. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them, shall have *mercy*." "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The publican did not attempt to cover his sins. He sincerely and penitently confessed himself a sinner, before God, and therefore the justice and faithfulness of God were pledged that *he* should find mercy. The last reason we shall assign why we may determine that the publican's prayer was accepted, is, that by Jehovah's answering such prayers, and *only such prayers* of sinful beings, the redeemed from among men are prepared to sing one song in heaven. There will be no jargon in their notes, as there must be, if men were saved partly by their own merits, and partly by Christ. This will forever be the anthem of the Redeemed: "Blessing, and glory, and honour, and power, be unto him that sitteth on the throne, and to the Lamb forever." "For of his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost."

From the illustration of our subject, let us draw inferences for a practical improvement of it.

1. From the parable of the pharisee and the publican, we may learn who will *not* be accepted in prayer; those who do not attempt to pray, and those who are filled with self-righteousness. That persons who do not attempt to pray, can never be approved of God, we should conclude, would never be controverted, if stubborn facts to the contrary did not stare us in the face. That creatures, circumstanced as we are, should feel sensible of their dependence on God, their relations and obligations to him, that they should realize their own necessities, and seek to have them relieved, where relief alone can be found, is what every considerate mind must approve. But these are the feelings which induce prayer, and without prayer we have no evidence of their existence in the mind. Yet, as unaccountable as

it may appear, some characters dream that they now enjoy the approbation of God, and shall hereafter dwell in his blissful presence, who *habitually* cast of fear and restrain prayer before him. They might as well expect to live, and act, and enjoy life, without breath. Prayer is the breath of piety. Reader, you will never have the least evidence of being approved of God while you neglect prayer. You will never have evidence that mercy has been, or will be shown you, until you are inclined with sincerity and penitence to plead for mercy. The hope of God's favour, without a praying heart, will perish, when God taketh away the soul. Nor will the sacrifice of the lips, from a proud and self-righteous heart, be accepted of God. Such a sacrifice of the wicked is an abomination to the Lord, because it is offered from a heart supremely in love with itself, and filled with high conceits of its own moral goodness. Such sacrifices may be offered by professing christians, and their *formalities* in religion may be looked on with a self complacency, which proves they value the merits of their own doings more than the merits of Christ. They feel themselves whole, and discern not their need of the physician. These were the circumstances of the pharisee. He trusted in himself that he was righteous, and despised others. Let professing christians realize, that however often they have attempted to pray, if they have brought the pharisee's temper, they have not been accepted in prayer. "The sacrifices of God are a broken spirit and a contrite heart." This leads us to infer,

2. That those who desire to leave the throne of grace in a state of justification must repair to it like the publican. They must come with holy awe, with shame and self-loathing on the account of sin, with a penitential confession of it, and pleading for mercy. When we realize that it is into the more immediate presence of the King of kings, that we essay to approach, does it not become us to feel an awful sense of the Divine majesty. Can that God, who stoops to receive the adorations of seraphs, be pleased with a light, irreverent approach to his mercy seat? To be truly devout, an holy awe must

pervade the mind in prayer. Have we, when standing professedly to worship God in prayer, had an awful sense of the *majesty* and *purity* of that God, who is infinite in wisdom, power, and holiness? If not, we have never *stood* like the publican. Have we ever felt unworthy to tread God's earth or breathe his air, and much more unworthy to approach his *holy* presence, to have communion with spotless purity? Have we been filled with ingenuous shame and confusion of soul in view of our ingratitude and crimson sins against that Being, who created, upholds, and grants us all our supplies? Have these feelings been peculiarly strong when attempting to pray? If not, we have reason to fear that God has never accepted our prayers. Have we approached his mercy seat, abhorring sin, as abominable to God; loathing ourselves on the account of our sinfulness, desirous and determined to wage interminable war with our most darling sins? If not, we have never felt like him who stood *afar off* with downcast eyes, beating his breast, and whose temper was approved of the great Redeemer. Have we sincerely in the closet, in the family, and in the sanctuary, confessed and *felt* that *we* are *sinners?* or have we merely used the language of confession, while we had no true sense of our sinfulness, nor any desire to know it and be cleansed from it? Have we endeavoured to obtain clear views of the peculiar aggravations of our sins by reason of the light and love against which we have sinned? Have we heartily confessed in our closets our sins of deed, word, and thought, and then closed our petitions for pardon, with the desire of David, "Cleanse thou me from *secret faults?*" If we have felt no inclination, and made no persevering efforts to pray in this manner, what reason have we to hope our prayers have been approved of God? Have we attempted to approach the mercy seat emptied of self-confidence? Sensible that in us, by nature, dwelleth no good thing, have we cast ourselves at the feet of Sovereign grace, pleading for mere *mercy?* Have we felt that if no mercy should be shown us, we should have no cause of complaint, and that our mouths would be stopped at the bar of a just and holy

God? Have we plead that mercy might be shown us as an act of God's free, self-moving compassion for the sake of Christ? Without some measure of such feelings, have we been prepared to make mention of Christ's righteousness alone, as the ground of our acceptance in prayer? Have we come to God, believing that he is, and that he is a rewarder of those who diligently seek him? And has a belief that God can show mercy to the chief of sinners, accompanied with a trembling hope, that mercy may be granted even to us, stimulated us to fervency in prayer? In one word, have we been inclined and enabled in some measure to pray like Daniel:—"O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him and keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled even by departing from thy precepts and from thy judgments. O Lord, righteousness belongeth unto thee, but unto us, confusion of faces as at this day. To the Lord our God belong mercies, though we have sinned against him. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God."

A few words more of application and we have done. Let awakened minds who are tremblingly anxious to know what they must do, be persuaded immediately to pour out their desires to God and to pray like the publican. Plead for unmerited sovereign mercy, and your prayer will be accepted. God delights in bestowing mercy. He has promised to bestow it on those who penitently seek it. He will fulfil his promise. Do you feel that you are a great sinner? His *mercy* is greater. He granted mercy to a Manasseh, a Mary Magdalene and a persecuting Saul. Millions of other sinners now in glory, sought and obtained his mercy. Go then, poor trembling souls, cast yourselves upon God's sovereign clemency. Repair to the throne of grace and plead with the temper of the publican for mercy, and may the God of all grace and consolation grant you the desires of your hearts, for the Redeemer's sake.

Finally. Let all our prayers be offered, not only with penitence, but in the name of Christ, relying on his

Holy Spirit to indite them. But the name and the assistance through which our prayers should ever be offered, we hope more fully to exhibit in a subsequent Essay.

[For the Monitor.]

THE DEATH OF MOSES.

When the good man is laid in the dust there is mourning—nay there is something nobler than mourning: there is a grateful feeling enkindled in the soul, which does not expend itself in moistening the grave's green turf, nor in recording departed merit with the device of the engraver; but it puts forth an ardent curiosity to learn the events of his life, to become acquainted with the workings of a generous mind, moulding and governing the conduct. Indeed, it does not stop here. It may desire to know the manner and circumstances of his death—the rites of interment—and perhaps, to pluck a leaf of the willow, which bends over his sleeping dust. If he has given consolation to the child of misery, his remembrance will be sweet. The clods, which repose on his coffin will often feel affection's tear, and even the thoughtless passenger will sometimes envy the moss which blooms on his head-stone.

Never did a good man meet the angel of death under circumstances more interesting, than those of the lawgiver of ancient Israel. After a life marked with the grandest events, this servant of God was told, that he must prepare to die. The children of promise had escaped from the perils of their journey—their feet rested from the sands of the desert—their eyes beheld the swellings of Jordan. Those rays, which darted from the pillar of fire had become fainter and fainter. The Moabites saw not that cloud, which for forty years had guided Jacob's posterity. Under the direction of his heavenly conductor, Moses had gained the top of the mountain, where he was to take a solitary view of the fields of promise, and then to die. What feelings must

have possessed his soul at this interesting moment! No doubt, he reposed his trust on that God, who, though in the midst of judgment, is the Dispenser of mercy. Though for an act of transgression, himself forbidden to enter Canaan, yet he must have recurred with pleasure, to the eventful scenes of his life—to the bulrushes in Egypt's river, the walks in Pharaoh's garden, the bush unconsumed, the terrible judgments upon "the land of Ham," the mercies of the children of promise, that canopy of glory, which rested over Sinai, that awful exhibition of grandeur and power, which attended the promulgation of the law. His eye now surveyed, in prospect, the pleasant fields of Canaan—the lot of the "peculiar people," now glanced along the course of the Jordan—its banks all verdant and rich, and then, over the plains of the palm-trees was seen the strong hold of Jebus—"a city beautiful for situation on the sides of the north." Valleys appeared flowing with milk and honey. Lebanon nodding with its cedars, and Carmel clothed in living green. After this hasty view, he had no more to do with life. Its perplexities and its joys were gone. Though his vision was as clear as ever, though his strength was the strength of youth, he had no disposition to murmur at his sentence. As we may suppose, he peacefully fell asleep—and then suddenly broke upon him the glories of the heavenly Canaan. No pillar of stones for a memorial, no Israelite ever wept at the grave of Moses. HUR.

[For the Monitor.]

THE LOVE OF FAME.

ANIMATED with future prospects, the vigorous mind is ever ready for enterprize. With an imagination chaste and refined, man may regale on the beauties of creation, while with an understanding sound and discriminating, he may unlock the treasures of science, and unfold the mysteries of nature. Glancing at objects still forward, the mind expands as it advances, nor quits its eager

grasp, till the summit of its wishes is attained. Captivated with the delusive charms of novelty, the restless fancy waits with impatient desire, for fresh discoveries, and longs, with anxious solicitude, for higher gratifications.

To an elevated mind, the hope of becoming distinguished, is usually among the first motives, to call forth strenuous, and persevering exertion. But this desire is far from being confined to men of aspiring genius. It is a principle of almost universal application, and may be noticed in every period of existence, from the noisy prattler in the parent's arms, to the hoary veteran, just yielding to the universal conqueror; from the schoolboy commanding his associates, to the statesman haranguing the Senate.

So essential is it considered to the existence of society, that it is not unfrequently inculcated by every inducement, which the policy of schoolmen, and the wisdom of philosophers can devise. Multitudes, accounting this to be in the moral world, "what the principle of motion is in the natural;" infuse it with every art, into the glowing bosoms of youth, watch its rising growth, with careful anxiety; nor cease their exertions, till it pervades every action. Thus nurtured, we wonder not to see a principle congenial with our nature, increasing with unparalleled rapidity; winding itself up in bosoms of every circle, and finding easy access, among the members of every society. But I forbear to refer to examples, which the occurrences of every day have rendered familiar.

The love of fame is not peculiar, merely for the celerity of its operations; its impression is strong and lasting. Having obtained its wished-for object, like the ivy to the elm, it clings, with so much tenacity, that nothing short of death will cause it to relinquish its hold.

Not only as an inducement to action, but as a preventive of evil, this desire exerts a powerful influence. Restrained by this passion, many an adept in vice has abandoned his projects, and many an idle spendthrift, ceased to be prodigal.

Although much has been advanced upon the utility of this passion, in arousing and calling into action the latent energies of genius; still there are those, and the number is not small, who utterly reject the principle, as an improper excitement to action. It is unquestionably true, that many of the glorious exploits, which adorn the page of history and give resplendent brightness to the human character, were prompted by no better motives, than the love of fame. But the splendour which it exhibits, is external—the glory which it proffers, is transient; "like the ignis fatuus," it guides to bewilder, and dazzles to blind. By germinating in the hearts of princes, the seeds of ambition and jealousy, it has desolated empires, and interrupted the choicest harmony of social life.

Among nations unenlightened by Christianity, this passion has ever been held in high estimation. To them, it presented motives, which their own times could justify; but they were motives, with which the Christian religion has no connexion.

Ever inconstant and variable in its operations, we view without surprise the numerous revolutions, which this principle occasions, in the political and religious world. We behold it tolerate in one age, what it forbids in another; and prescribe and applaud in one country, what in another, it condemns and stigmatizes. By the devotee of fame, every good must be relinquished, which comes in competition with his favorite object. The moment he takes the oath of allegiance to this sovereign, he resolves to abandon piety, and regard virtue, only in form. When thus presented, we hesitate not to condemn the principle; yet this is the extreme to which the love of fame would lead its votary.

Intimately connected with this, is that sordid selfishness, which induces men, while pursuing their own designs, not only to look down with cold indifference, on the interests of others, but even to obstruct their progress. Possessing generous feelings, we discard such meanness, and pronounce the sentiment not only injurious, but ruinous to the social compact.

Behold the man, whose only aim is his own aggran-

dizement; whose greatest endeavour is to obtain popular favour. Rising from dreams of greatness, he engages with renovated eagerness, in his favorite pursuit. This is the summit of his wishes; the highest glory of his nature. To such a breast the generous spirit of philanthropy is a stranger; within such a bosom, the pure feelings of benevolence find no receptacle.

But there is a desire to be distinguished, for the purpose of being more extensively useful, which is widely different, from an exclusive regard to the opinions of others. To be prompted by such motives, constitutes the highest dignity of human nature. To be influenced by such desires, affords the choicest luxury, of which earth can boast. Let man be guided by such principles, injustice and fraud would cease to be practised; the little arts of speculation and flattery would be banished from the abodes of princes, and the habitations of civilized life. Philanthropy would not be confined to the narrow limits of personal convenience, nor circumscribed by national boundaries; but would embrace within its desires, the *interests* of a world. Actuated by this enlarged, vigorous, operative benevolence, he may look down with generous neglect on the censures and applauses of the multitude, and launch upon the shoreless ocean of eternity, where this germ of heavenly origin will forever thrive without culture, and expand without restriction. K.

[For the Monitor.]

THE THOUGHTLESS YOUTH.

Mr. Editor,

The following narrative of my young friend may be interesting, and, perhaps, profitable to some of your readers. If you think proper, you will give it a place on the pages of your Monitor.

No sensation is more painful than that, which we experience, when we see a youth, whom nature has furnished with talents, which promise for him distinction

in life, devoting himself to the pursuits of pleasure. We weep, as we see him stumbling along his slippery path, heedless of the dangers which surround him, and blind to the precipice, over whose brink he must inevitably fall.

Such a youth was William. He was born to a plentiful fortune, and could boast of a highly respectable parentage. From childhood he was formed to gain attention. Lively and quick in his imagination, and warm in his feelings, he soon engaged the affections of his parents, whose breasts often swelled with joy, in anticipation of his future character. Having passed the days of childhood, his mind brightened with his years; and a refined education developed those faculties, which entitled him to flattering prospects in life. But as he came forward into society, he became captivated with the scenes of youthful amusement. He was welcomed into the gay and fashionable circles of the world, where he was treated with that marked attention, which inspired in him the idea of his superior merit. His new companions caressed him, and were extravagant in their expressions of attachment to him. He was presented with the cup of flattery, and, not foreseeing the consequences, greedily drank off the poison. But that draught tarnished the beauty of all his future life and character. He now discovered, as he thought, for the first time, the extent of his influence, and the discovery excited his vanity. He viewed himself destined to give laws to the fashionable world. Soon he began to claim that as a right, which was originally given him only in compliment. And, if he were not made the centre of every circle, and the standard of every fashion, he felt himself slighted.

Years came, and passed, and left him nearly in the same state. All his ambition was, to gain admiration in the gay circle, at the card-table, and in the ball-room. And he thought himself happy; though it is true, indeed, that he found some imperfection in every pleasure—some alloy, which corrupted it, and thus blighted his expectations; but this only excited new efforts to separate the alloy, and, in no degree, abated the fervor

of his pursuit after happiness, a phantom which always sported before him.

In this way he spent his vernal season of life; worthless flowers constituted all the objects of his search; and no preparation was made to secure a summer crop, which might cheer him in the winter of his days.

But his pleasures were not destined always to operate thus mildly upon him. His friends soon discovered in him consumptive symptoms of the most alarming kind. He, however, was incredulous, and, consequently, thought little of that gloomy subject, which he was so poorly prepared to investigate. Alas! how secretly death approaches the young! Floating along on the tide of youthful pleasures, they do not suspect his approach, till they feel his chilling grasp. So it was with William. The first whispers of warning were distinct to his friends, but *he* could not hear,—they were repeated, and louder,—still he could not hear. We told him of his danger—but he could think only of his sports and gaieties, till death levelled at him. The disease preyed upon his vitals, and palsied the energies of his system. Then, in spite of all his efforts to appear cheerful, a thousand little circumstances, while they betrayed his deadly malady, bespoke the poignant anguish of his soul. Soon, prostrate upon his bed, he forgot all the pleasures of the world, and could think of nothing but the gloomy hearse and tomb.

Now behold the poor deluded votary of pleasure. See him writhe under the stings of an enfuriated conscience, and shudder at the approach of death. Gladly, indeed, would he tenant the grave, if it could afford him a quiet hiding-place; but, ah! he sees beyond it an eternity—and, in the light of that eternity, he sees the guilt and deformity of his past life. He sees the signs and wonders of the judgment day, and feels the heat of eternal burnings. In extreme agitation, he looks around for some escape from death; but, alas! his cold and withering limbs—his fluttering pulse, and stifled gasp show there is none! "Must I die? Oh! must I die?" are his accents. "Life!—soul!—hell!—Oh!—I die!"

My young friends, though you were strangers to

William, his case was not singular. It may be found in the experience of multitudes. Who of you cannot recognize in him the prominent features of some well-remembered acquaintance or friend? May I not go farther, and ask, who of you cannot discern in him some traits of *your own* character, and some events of your own history? Let me caution you to beware of what the world terms happiness; and above all, beware of flattery, as the most poisonous of all draughts. It is a potion, which multitudes, like William, have found to contain the seeds of dissipation, disease, and death. Let your lives be spent in the sober pursuits of knowledge, virtue, and piety. Then you will escape the terrors of William's death-bed. Then you may expect to lay your heads down calmly in the grave, and to sleep quietly through the night of death; and, on the morning of the resurrection, you will rise to behold the splendors of immortal day. F*******.

GEOLOGY—AN EXTRACT.

The corals themselves, as far as we can undertake to describe them, may be understood generally from the descriptions and figures which we have given; but they are objects which, from their beauty and singularity, are well known even to those who have never paid any attention to natural history. We need not describe all the species which are engaged in these operations, nor, indeed, are they all known, any more than the economy of each individual. It will be sufficient for our purpose to give a general notion of any one, as the general habits, forms, and actions of the whole are fundamentally the same, however the external appearance of their produce or habitation may differ.

It appears that each coral, whatever it be, is a solid calcareous structure, somewhat resembling a vegetable in the general progress and increase of its parts, inhabited by numerous similar animals, which are precisely the same for each individual coral, but different in the different species. Each of these corals may thus be

conceived to form a colony, and the inhabitants are disposed in minute cells, where they reside and carry on the operation of extending their habitations. In these operations, however independently each seems to act in the production of its own cell, or in the extension of its own immediate neighbourhood, the whole are regulated by some common mysterious principle, by which they all concur towards the production of a structure that would rather seem to have been directed by one mind. Now nothing very analogous to this takes place in the animal creation, except in the case of the gregarious insects that form a common habitation for breeding; such as the bees and the ants. In these there is a possibility of personal communication; and that there is such, is proved by the accurate researches of many naturalits. No such communication can take place among the coral animals, because each is fixed and rooted in its cell, of which it forms a part. It may be considered, indeed, that the whole of the colony are parts of the structure which they inhabit, just as flowers are of a plant.

To take the inhabitant of the madrepore as an example of the animal itself, it may be considered as formed of three parts, the shell, the head, a centre, and the feet or hands. The latter are very numerous, and are divided, or split at the extremities, while they surround the body of the animal in the form of a circle. Each of these feet or hands embraces a lamella of the star of the madrepore, so that they serve both for the construction of the cell, and for fixing the animal in it. The pedicle, or single part of the hand, appears to be a muscular body, and is fixed in a cylindrical tube, which is properly the body of the animal. Within this is a stellated body, which is supposed to be the head, quick in its motions; while the rays seem to be the tentacula by which it feeds itself.

Nearly all the islands that lie on the south of the equator, between New Holland and the western coast of America, derive either the whole, or a great part of their structure, from these animals. The whole of that sea, and, indeed, of some others, abounds in coral rocks

and reefs, which are in a state of daily and rapid increase, and which are probably destined, at some future day, to elevate themselves to the level of the water; to become the seats of vegetation, in process of time the habitations of man; and ultimately, perhaps, to produce scarcely less than a continent in this extensive ocean.

Among other places, these reefs abound particularly between New Holland, New Caledonia, and New Guinea; and they are well known to exist in great abundance in the seas of the Indian Archipelago, as at Chagos, Juan de Nova, Cosmoledo, Assumption, Cocos, Amirante, and the Laccadive and Maldive islands. They are also numerous on the east side of the Gulf of Florida, and it is well known that they form a daily increasing impediment to the navigation of the Red Sea.

The extent of these reefs and islands is an object of great curiosity and surprise, when we consider the apparent feebleness of the means by which they are produced, and the minuteness of the agents. An instance or two of this will suffice for our present purpose. One of the Tonga islands, the Tongataboo of Cook, is an irregular oval of twenty leagues in circumference, while its elevation above the level of the water reaches to ten feet. The soundings from which the thickness of this bed of rock might be estimated have not been given, but they are known to be deep in all this sea, and may safely be taken at not less than a hundred fathoms, so that the whole forms what may be considered an enormous stratum of organic limestone. But the largest which appears to have been ascertained, is the great reef on the east coast of New Holland, which extends unbroken for a length of three hundred and fifty miles; forming, together with others that are more or less separated from it and from each other, a nearly continuous line of one thousand miles or more in length, with a breadth varying from twenty to fifty miles. Before such a mountain of limestone as this, even the Apennine shrinks in comparison; and that such a mass should have been produced by such insignificant means, is a just subject of admiration to philosophical minds, and of wonder to those which have not considered the indefinite powers of units in endless addition.

NATURAL HISTORY: THE STORK—AN EXTRACT.

The white stork is of gentle manners, easily tamed, and manifests a sense of cleanliness, secreting its ordure in some sequestered corner. Although it has a pensive and even melancholy air, it occasionally indulges in gaiety and pastime, associating even with children, and partaking of their amusements. "I saw in a garden," says Dr. Hermann, "in which the children were playing at hide-and-seek, a tame stork join in the party, run its turn when touched, and distinguish the child who was to pursue the rest so well, as along with the others to be on its guard." Among the engaging attributes of these birds have been justly reckoned gratitude, conjugal fidelity, and filial and parental affection. They seem, in fact, to be very sensible of kind treatment, saluting, with a noisy flapping of their wings, the houses whose inmates had given them a friendly reception during the preceding season, and repeating the same ceremony on taking leave. With wonderful constancy, the same pair return to the same haunts, and join in mutual and fond caresses after their long voyage. The tender affection which the stork manifests towards her young has been proverbial, even from remote antiquity. She feeds them for a very considerable period, nor quits them till they are strong enough to defend themselves, and to provide for their own subsistence. When they begin to flutter about the nest, she bears them on her wings and protects them from danger; and she has been known rather to perish along with them than abandon them to their fate, an affecting instance of which was exhibited in the town of Delf, in 1636, when a fire broke out in a house that had a stork's nest on it, containing young ones that were then unable to fly. The old stork, returning with some meat for them, and seeing the danger to which they were exposed, the fire having almost reached the nest, made several attempts to save them, but finding all in vain, she at last spread her wings over them, and, in that endearing attitude, expired with them in the flames. Young storks, on the contrary, have often been observed to lavish the most

affectionate and assiduous cares on their aged and infirm parents; and the ancient Greeks, observant of this striking instinct, enacted a law, to compel children to support the authors of their existence, and the guardians of their infant years.

The stork is capable of sustaining a lofty flight, and of performing long journeys, even in tempestuous weather. When on the wing, it pushes its head straight forward, with the feet extending backward. It returns to Alsace about the end of February, to Switzerland in the course of March, and to Germany early in May; but it rarely visits England. If a pair, on their return, find their former nest deranged or demolished, they repair it with sticks, rushes, and other plants that grow in moist situations. It is usually placed on high roofs, the battlements of towers, and sometimes on the tops of tall trees, on the brink of streams, or on the projection of a precipitous rock. In France, it was formerly customary to lay wheels on the roofs of houses, to induce them to build on them, a practice which still subsists in some places. In Holland, boxes are placed on the roofs of houses for the same purpose. The hatch consists of two, three, or four eggs, of a yellowish sordid white, longer than those of the goose, but not so thick. The male sits on them when the female is abroad for food. The young make their appearance in the course of a month, when the parents diligently search and carry to them the requisite aliment, which they disgorge from their gullet or stomach. Both of them never leave their charge at once, but, whilst one is foraging, the other keeps watch, standing on one leg, and its eyes fixed on its offspring. The young are, at first, covered with a brown down, and drag themselves, in the nest, on their knees, their legs being too weak to support them. As their wings grow and acquire strength, the mother aids and trains them in their attempts to fly. At Bagdad, hundreds of the nests are to be seen about the houses, walls, and trees; and among the ruins of Persepolis, every pillar has its nest. The stork rests and sleeps on one leg, with its head bent backwards on its shoulders, in which attitude it frequently fixes its eye on the reptile which it singles

out for prey. Previous to migration, it makes a singular snapping noise with its bill, turning its head backwards, with the upper part of the bill placed on the rump, and the under set into the quickest motion, and made to act on the other. These birds remove southwards about the end of August; but, previously to their departure, multitudes of them assemble in the plains once a day, and make the noise with their bills which we have just described, moving and bustling among one another, as if consulting on their plans. At an appointed time, and when the wind is northerly, they suddenly ascend in a body, and are quickly out of sight in the higher regions of the air. This movement is seldom remarked, because it sometimes takes place in the night time, and always in perfect silence. Defect of food, rather than of heat, probably urges them to change their abodes; for tame individuals seem not to suffer from the severest winters. In Egypt they have a second brood; but many of them remain there throughout the year. In Japan they are likewise stationary. They proceed northward as far as Sweden, Russia, and Siberia; and they are met with throughout Asia; but they avoid desert and parched tracts of land. Their migratory squadrons are very extensive; for Shaw, the traveller, saw three flights of them leaving Egypt, and passing over Mount Carmel, each half a mile in breadth; and he says they were three hours in passing over. We should likewise remark, that, though easily domesticated, storks never breed in confinement, and that this circumstance needs the less to be regretted, since their flesh is far from savoury.

EDUCATION.

EXTRACTS FROM DR. HUMPHREY'S INAUGURAL ADDRESS.

It is education that pours light into the understanding, lays up its golden treasures in the memory, softens the asperities of the temper, checks the waywardness of passion and appetite, and trains to habits of industry,

temperance, and benevolence. It is this which qualifies men for the pulpit, the senate, the bar, the practice of medicine, and the bench of justice. It is to education, to its domestic agents, its schools and colleges, its universities and literary societies, that the world is indebted for the thousand comforts and elegancies of civilized life, for almost every useful art, discovery, and invention.

Education, moreover, is power—physical, intellectual, and moral power. To be convinced of this, we need only compare our own great republic—with the myriads of pagan or savage men, in any part of the world. How astonishing the difference, in every important respect! For what can the ignorant hordes of central Africa or Asia do, either in arts or in arms?—What to make themselves happy at home, or respected abroad? And what, on the other hand, cannot civilized America accomplish?

In a word, education, regarding man as a rational, accountable, and immortal being, elevates, expands, and enriches his mind; cultivates the best affections of his heart; pours a thousand sweet and gladdening streams around the dwellings of the poor as well as the mansions of the rich, and while it greatly multiplies and enhances the enjoyment, of time, helps to train up the soul for the bliss of eternity. * * *

As the body passes slowly through infancy and childhood, so does the mind. Feeble at first, it "grows with the growth and strengthens with the strength" of the corporeal system. Destitute alike of knowledge at their birth, the children of one family, or generation, have, in this respect, no advantage over those of another. All, the high as well as the low, the rich as well as the poor, have every thing to learn. No one was ever born a Newton or an Edwards. It is patient, vigorous, and long continued application that makes the great mind. All must begin with the simplest elements of knowledge, and advance from step to step in nearly the same manner. Thus native talent in a child may be compared to the small capital with which a young merchant begins in trade. It is not his fortune, but only

the means of making it. Or it may be likened to a quarry of fine marble, or to a mine of the precious metals. The former never starts up spontaneously into Cyprian Venuses—nor does the latter, of its own accord, assume the shape and value of a shining currency. Much time and labour and skill are requisite, to fashion the graceful statue, and to refine and stamp the yellow treasure. ***

Let every youth, therefore, early settle it in his mind, that if he would ever be any thing, he has got to *make himself;* or in other words, to rise by personal application. Let him always try his own strength, and try it effectually, before he is allowed to call upon Hercules. Put him first upon his own invention; send him back again and again to the resources of his own mind, and make him feel, that there is nothing too hard for industry and perseverance to accomplish. In his early and timid flights, let him know that stronger pinions are near and ready to sustain him, but only in case of absolute necessity. When in the rugged paths of science, difficulties which he cannot surmount impede his progress, let him be helped over them; but never let him think of being led, when he has power to walk without help nor of carrying his ore to another's furnace, when he can melt it down in his own. To excuse our young men from painful mental labour, in a course of liberal education, would be about as wise, as to invent easier cradle springs for the conveyance of our children to school, or softer cushions for them to sit on at home, in order to promote their growth and give them vigorous constitutions.

THE MAGNITUDE OF MISSIONARY ENTERPRISE.

The following interesting thoughts are extracted from an able and eloquent sermon by the Rev. Francis Wayland jun. A. M. Pastor of the First Baptist Church in this city.

Our object will not have been accomplished till the tomahawk shall be buried forever, and the tree of peace spread its broad branches from the Atlantic to

the Pacific; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant vallies of the West echo with the song of the reaper; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.

Our labours are not to cease, until the last slave-ship shall have visited the coast of Africa, and the nations of Europe and America, having long since redressed her aggraved wrongs, Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

How changed will then be the face of Asia! Bramins and sooders and casts and shasters will have passed away, like the mist which rolls up the mountain's side before the rising glories of a summer's morning, while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which throbs in the breast of any one of you who now hears me, and the Hindoo son will pour into the wounded bosom of his widowed parent, the oil of peace and consolation.

[For the Monitor.]

EXERCISES OF A BIBLE CLASS.

Matthew 2.

1. WHAT facts are referred to in the first verse? The birth of Jesus, and the coming of the wise men from the East to Jerusalem.

2. In what country and town was Jesus born? In the country of Judea, and in the town of Bethlehem.

3. How far was Bethlehem from Jerusalem, and which way? About six or eight miles to the south.

4. What distinguished person was born there, about a thousand years before Jesus? David, king of Israel, and type of the Messiah.

5. In the reign of what king was Jesus born? In the reign of Herod the Great.

6. For whom did the wise men inquire? For him who was born King of the Jews.

7. What reason did they give for their inquiry? That they had seen his star in the East, and had come to worship him.

8. What feelings were manifested by Herod when he heard this? Feelings of envy and malice.

9. To what class of men do such feelings belong? To wicked men.

10. What did Herod do? He sendbfor the chief priests and scribes, and inquired of them where, according to the prophecies, the Messiah was to be born.

11. Where did they tell him that he was to be born? In Bethlehem, according to the prophecy of Micah, in the fifth chapter and second verse.

12. How long before the birth of Christ was this prophecy spoken? About 700 years.

13. What did Herod then do? He called the wise men, and inquired of them at what time the star appeared.

14. Why did he wish to know that? He supposed that it would show him at what time Christ was born, and how old he then was.

15. Why did he wish to know that? In order to kill him.

16. What directions did he give to the wise men? To go, and find where the child was, and bring him word.

17. What reason did he give for wishing to know where he was? That he might go and worship him also.

18. What was the true reason? The one stated before; that he might kill him.

19. Of what, in this, was Herod guilty? Of deception and murder.

20. Is a man ever guilty of the sin of murder, when he does not actually kill another person? Yes, he is always guilty of the sin of murder, when he *intends* to

commit it. "He that hateth his brother is a murderer."

21. What are we taught by this? That the characters of men are, as their hearts are.

22. What miracle is recorded in the 9th verse? The moving of the star which the wise men saw, till it stood over the place where the young child was.

23. What feelings did this create in the wise men; and why did it create them? Feelings of great joy; because it showed them where the child was.

24. What did the wise men do when they saw him? They worshipped him, and presented unto him gold and precious gums.

25. What miracle, and what fact are recorded in the 12th verse? The warning of the wise men, by God, that they should not return to Herod; their departure to their own country another way.

26. What may we conclude concerning these wise men? That they were instructed by God, concerning Jesus Christ; and taught something of his character and kingdom.

27. What miracle is recorded in the 13th verse? The appearance of the angel of the Lord to Joseph in a dream.

28. What directions did he give him? To take the young child and his mother, and flee into Egypt.

29. What reason did he give for this? That Herod would seek the young child, to destroy him.

30. Why was this done? That the sayings of God by the prophet Hosea might be fulfilled, "Out of Egypt have I called my son."

31. What affecting scene is recorded in the 16th verse? The slaying, by Herod, of all the children of Bethlehem under two years old.

32. Why did he slay only those who were under two years of age? Because from the account which the wise men gave him of the appearance of the star, he supposed that Christ was under that age.

33. What declaration was then fulfilled, or illustrated? That which was spoken by Jeremiah, the prophet. Jer. xxxi. 15.

34. What miracle is recorded in the 19th verse? The appearance of the angel to Joseph in a dream.

35. What direction did the angel give him? To return into the land of Israel.

36. What reason did he give for this? That they were dead who sought the young child's life.

37. What fact is recorded in the 21st verse? The departure of Joseph from Egypt for the land of Canaan.

38. Into what part of the land did he go, and into what town? Into Galilee, and to the town of Nazareth.

39. Why did he not go to Bethlehem? Because Archelaus, the son of Herod, reigned over that part of the land, and he was afraid of him, lest he should seek the young child to destroy him.

40. What prophecies were fulfilled by his going to Nazareth? Those which foretold that Christ should be called a Nazarene.

41. What is the meaning of Nazarene? A person despised and rejected.

42. What prophecy in particular was then fulfilled? That in Isa. liii. 3. "He is despised and rejected of men."

43. Why did Nazarene signify a despised person? Because Nazareth was a place which the Jews greatly despised, and out of which they thought could come no good thing John i. 46.

From the facts recorded in this chapter, what do we learn?

1. That earthly grandeur, and external distinctions, are of no value in the sight of God. (Illustrated by the fact, that the Son of God appeared in *poverty*, and dwelt at Nazareth.)

2. We learn that a person may possess the highest excellence of character, and yet be despised among men.

3. That excellence in the sight of God consists in humility, benevolence, and active devotion to the will of God.

4. That men prize many things highly, which in the sight of God are of no value.

5. To be excellent in the sight of God, we must esteem those things as valuable, which he does; and make it our great object to possess them.

6. If we do not possess these, we have no moral excellence.

Inquiry.

Have you these, humility, benevolence, and active devotion to the will of God?

Note. Here the instructer may proceed to point out the *distinguishing evidences* of these traits of character. And upon all the answers he can enlarge;—the truths contained in them he can illustrate, and apply to the hearts of his pupils. And if the Holy Spirit bless his labours, they will not be in vain in the Lord.

BIBLE CLASSES.

We are happy to learn that new associations for improvement in scripture knowledge are forming both in the country and in the city. One has recently been formed in Hopkinton, N. H. under the care of the Rev. Mr. Hatch, which uses the Reference Testament. Another has been formed in New Braintree under the care of the Rev. Mr. Fiske, which uses the Text Book. Still more recently, one has been organized in this city, called the United Bible Class of the Old South Congregation, which will recite and receive lectures from the Bible Class Text Book. This class is in addition to those classes which previously existed in that congregation, and evinces the Pastor's desire that no means of benefiting his youth should be left unemployed. In all these cases, a very gratifying success has attended the pastor's efforts to engage the attention of their young people.

SELECT ANECDOTES.

THE PLAGIARIST CONFOUNDED.

A reverend doctor in the metropolis was, what is usually denominated, a *popular preacher*. His reputation, however, had not been acquired by his drawing largely on his own stores of knowledge and eloquence, but by the skill with which he appropriated the thoughts and language of the great divines who had gone before him. Those who compose a fashionable audience are not deeply read in pulpit lore; and, accordingly, with

such hearers, he passed for a wonder of erudition and pathos. It did nevertheless happen, that the doctor was once detected in his larcenies. One Sunday, as he was beginning to delight the belles of his quarter of the metropolis, a grave old gentleman seated himself close to the pulpit, and listened with profound attention. The doctor had scarcely finished his third sentence, before the old gentleman muttered loud enough to be heard by those near, "That's Sherlock!" The doctor frowned, but went on. He had not proceeded much farther, when his tormenting interrupter broke out with, "That's Tillotson!" The doctor bit his lips and paused, but again thought it better to pursue the thread of his discourse. A third exclamation of "That's Blair!" was, however, too much, and completely deprived him of his patience. Leaning over the pulpit, "Fellow," he cried, "if you do not hold your tongue, you shall be turned out." Without altering a muscle of his countenance, the grave old gentleman lifted up his head, and looking the doctor in the face, retorted, "*That's his own.*"

"LOVE ONE ANOTHER."

A Welsh parson, preaching from this text, "Love one another," told his congregation, that in kind and respectful treatment to our fellow creatures, we were inferior to the brute creation. As an illustration of the truth of this remark, he quoted an instance of two goats in his own parish, that once met upon a bridge so very narrow, that they could not pass by without one thrusting the other off into the river. "And," continued he, "how do you think they acted? Why, I will tell you. One goat laid himself down, and let the other leap over him. Ah! beloved, let us live like goats."

POWER OF IMAGINATION.

Some hypochondriacs have fancied themselves miserably afflicted in one way, and some in another; some have insisted that they were teapots, and some that they were town-clocks; and one that he was extremely ill, and

another that he was actually dying. But perhaps none of this class ever matched in extravagance a patient of the late Dr. Stevenson of Baltimore.

This hypochondriac, after ringing the change of every mad conceit that ever tormented a crazy brain, would have it at last that he was dead, actually dead. Dr. Stevenson having been sent for one morning in great haste, by the wife of his patient, hastened to his bed side, where he found him stretched out at full length, his hands across his breast, his toes in contact, his eyes and mouth closely shut. and his looks cadaverous.

"Well, sir, how do you do? how do you do, this morning?" asked Dr. Stevenson, in a jocular way, approaching his bed. "How do I do?" replied the hypochondriac faintly; "a pretty question to ask a dead man." "Dead!" replied the doctor. "Yes, sir, dead, quite dead. I died last night about twelve o'clock."

Dr. Stevenson putting his hand gently on the forehead of the hypochondriac, as if to ascertain whether it was cold, and also feeling his pulse, exclaimed in a doleful note, "Yes, the poor man is dead enough; 'tis all over with him, and now the sooner he can be buried the better." Then stepping up to his wife, and whispering to her not to be frightened at the measures he was about to take, he called to the servant; "My boy, your poor master is dead; and the sooner he can be put in the ground the better. Run to C—m, for I know he always keeps New England coffins by him ready made; and do you hear, bring a coffin of the largest size, for your master makes a stout corpse, and having died last night, and the weather being warm, he will not keep long."

Away went the servant, and soon returned with a proper coffin. The wife and family having got their lesson from the doctor, gathered around him, and howled not a little while they were putting the body in the coffin. Presently the pall-bearers, who were quickly provided and let into the secret, started with the hypochondriac for the church-yard. They had not gone far, before they were met by one of the town's people, who, having been properly drilled by Stevenson, cried out, "Ah, doctor, what poor soul have you got there?"

"Poor Mr. B—," sighed the doctor, "left us last night."

"Great pity he had not left us twenty years ago," replied the other; "he was a bad man."

Presently another of the townsmen met them with the same question, "And what poor soul have you got there, doctor?"

"Poor Mr. B—," answered the doctor again, "is dead."

"Ah! indeed," said the other; "and so he is gone to meet his deserts at last."

"O villain!" exclaimed the man in the coffin.

Soon after this, while the pall-bearers were resting themselves near the church-yard, another stepped up with the old question again, "What poor soul have you got there, doctor?"

"Poor Mr. B—," he replied, "is gone."

"Yes, and to the bottomless pit," said the other; "for if he is not gone there, I see not what use there is for such a place." Here the dead man, bursting off the lid of the coffin, which had been purposely left loose, leaped out, exclaiming, "O you villain! I am gone to the bottomless pit am I? Well, I have come back again, to pay such ungrateful rascals as you are." A chase was immediately commenced, by the dead man after the living, to the petrifying consternation of many of the spectators, at the sight of a corpse, in all thehorrors of the winding sheet, running through the streets. After having exercised himself into a copious perspiration by the fantastic race, the hypochondriac was brought home by Dr. Stevenson, freed from all his complaints; and by strengthening food, generous wine, cheerful company, and moderate exercise, was soon restored to perfect health.

[For the Monitor.]

William Pitt Atwater, the subject of the following lines, was a member of the Junior Class in Middlebury College, and supported in part by the Education Society. He died at Castleton, Vermont, of the consumption on the 10th of August, 1823.

BY THE GRAVE OF MY FRIEND.

'Tis night, and the Zephyrs blow softly and mild;
The rudeness of nature is stamped on the ground;
Creation is lonely and silent and wild,
And darkness and gloom spread their mantles around.

In fancy I stand by the grave of a friend,
And sigh on reviewing the scenes that are past;
We fondly imagined our joys ne'er would end—
The pleasures we tasted forever would last.
Ah fleeting delusion! the years rolled along—
They scarcely began, ere in silence they fled;
They seemed like a story—a vapour—a song,
But bore my companion and friend to the dead.
Ah William! how short were the days of thy youth!
But happiness mark'd thy descent to the grave,
And the tear-drop of sorrow shall witness the truth,
Thy friend ever lov'd whom his love could not save.
Why, why did not death stay his arrows a while,
Till I could bend o'er thee, and close thy dim eyes?
Till thy friend could receive from thy visage a smile,
And see thee in raptures depart for the skies?
He's gone—and I trust to a haven of rest,
Where they who are righteous will ever repair,
'Midst thrones of Archangels and seats of the blest
He shouts loud his songs to Immanuel there.
Hail spirit, released from thy prison of clay!
Thou friend of my childhood and joy of my youth!
Though thy mansion be fixed in the regions of day,
And thy anthems arise to the fountain of truth,
Look down—and when darkness encircles me round,
And the gloom of uncertainty broods o'er my soul,
Let a view of thy splendor my scruples confound,
And the high swelling billows of passion control.
Peace, peace to thy soul! while memory remains,
I'll never forget how intense was thy zeal;
For Afric you wept when you saw her in chains,
For India—the land of Idolatry—died.

GREEN MOUNTAIN BARD.

TO CORRESPONDENTS.

S:—L. L***:—P. N:—L.—W:—M:—and T. P. J:—are received. We have also received a communication, which with just severity exposes the guilt and the evils of plagiarism. We intend the writer shall be allowed, in our next number, to speak for himself. We likewise hope that in future our correspondents will either save us the trouble of striking out their Americanisms of *lengthy* and *lengthily*, or the mortification of having inadvertently inserted them.

CUMMINGS, HILLIARD & CO.

HAVE CONSTANTLY ON HAND A GREAT ASSORTMENT OF

Classical and School Books.

Libraries can be supplied at the shortest notice with every class of Books which the market affords, on the most favourable terms.

They also keep on hand a great variety of excellent Stationary—Papers of all sizes and qualities—Inkstands—Penknives—Quills—Wafers—India Rubber—Razors—Razor Straps—Sealing Wax—Court Plaster—Pocket Books—Wallets—Lead Pencils—Tooth Brushes—Writing Books—Cyphering Books—Blank Books of all kinds—Windsor Soap—Wash Balls—Playing Cards—Visiting Cards—Thermometers—Dissected Maps and Puzzles—Chessmen—Slates—Slate Pencils—Japan Blacking, &c.

Among the Books they have lately published for Schools are the following:

Friend of Youth, by N. Worcester, D. D.

Worcester's Elements of Geography, and Atlas.

Worcester's Sketches of the Earth and its Inhabitants, with one hundred Engravings.

Wilkins' Elements of Astronomy.

Colburn's First Lessons in Arithmetic.

Colburn's Sequel to Arithmetic.

Cummings' Spelling Book, stereotype edition.

Do. First Lessons in Geography and Astronomy.

Do. Elements of Geography, and Atlas, new edition.

NOTICE TO PATRONS.

Having given notice on the cover of the [illegible] Number, that those who wished to discontinue the work, would return their names by the 10th of December, we felt authorized, after the middle of December to make our calculations according to the names that returned. But we did not contract with the present publishers till the 1st of January. The nature of our contract with them is such, that justice to ourselves requires us to consider all holden for the second volume, who did not send in their names before January, and we must undeviatingly require those, who do not give before the 10th of February, or when they subscribe after that, to pay the enhanced prices.

EDITOR.

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. **MARCH, 1824.** NO. 3.

CONTENTS.

Address to Youth on the choice of Company 73
Prayer with Christ's Intercession and the Spirit's Aid 78
Character of the Christian Minister 85
Sabbath 88
Brief Remarks in Religion to be considered for an Natural Principles 91
Sabbath—An Eastern Isle . . 93
Natural History of the Eagle . 95
Generosity of the Lion 99
Literary Notices 100
Elegant Extracts 102
Bible Classes 103
Select Anecdotes
The Persevering Industry of an African 105
Folly of Sleeping too long 107
Poetry—Lines on the death of Mr. Nelson Newel 107
Correspondents 108

ONE DOLLAR PER ANNUM.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

THE MONITOR.

VOL. II. MARCH, 1824. NO. 3.

[For the Monitor.]

ADVICE TO YOUTH ON THE CHOICE OF COMPANY.

The great multitude, in every age, have been regardless of the momentous consequences of life. Serious consideration has not marked their actions. Taking no prospective view of things in relation to eternity, they have consulted only present and personal gratification. And, ah, too late, have they awoke from these delusive dreams!—too late discovered their fatal mistake. There is an importance attached to the actions of men, during this short life, which is *incalculable*. We awake in the morning to behold the world, which the light of day has restored to our vision; we enter upon our accustomed employment, and amid the hurry of wordly avocations, or the whirl of vain amusements, scarcely pause to take one serious thought of an hereafter. The day is gone. Darkness again shrouds the world, and we retire to rest without either retrospection of the past, thanks for favours bestowed, or supplication for divine protection.

> Thus passes precious time, till death is come;
> But, *for Eternity, all is left undone.*

To those, who, for a long course of years, have lived in this careless and criminal neglect of God and duty, my present remarks are not addressed. Their habits of sin, by a continued course of indulgence, have acquired a strength, which none but an Almighty arm can resist, and nothing but Almighty grace subdue. Deplorable beyond description is the condition of the aged

sinner. To him, the evening of life, when support and consolation are most needed, is entirely destitute of either. All is unmingled regret in view of the past; perfect barrenness as to present comfort, while over his future prospects there is a cloud of impenetrable darkness, with which nothing but the moral darkness of his own mind can be compared. And all this is but the prelude of that misery, which is faintly shadowed forth in scripture, by the worm that never dies, and the fire that never shall be quenched.

I have presented this gloomy picture, of which so many furnish the sad reality, for the purpose, merely of furnishing a dissuasive to the young, from pursuing a course of conduct which is attended with *such unhappy consequences, and which leads to such a dreadful end.* The temptations which beset the paths of youth, are many and various. From these, they are peculiarly exposed to danger. Who that knows the power of temptation, and has felt its force, when in all the ardour of young affections, will doubt this truth? Untaught by experience, unsuspecting and incautious, the unwary youth rushes into the scenes of an ensnaring world. With such feelings, and entirely ignorant of human nature, he nither anticipates danger, nor is prepared to meet it. But as an imaginary security renders any situation more hazardous, so in this case the youth is *doubly* exposed. Alas! how many there are, who, commencing life with much promise of usefulness and respectability, soon contract habits of vice and dissipation, become objects of disgrace and misery, and then sink into an untimely grave, with unrepented sins, and aggravated guilt! And on how many of their tomb-stones might it be written—This youth destroyed himself by associating with the wicked! Or if life is protracted, it is only to draw out a miserable existence; poison society with corrupt principles; and at last perish with a still greater condemnation! Now all this may be accounted for on the common principle of cause and effect. At an age when the strongest desires are felt for social intercourse, the youth steps from the parental roof to

enjoy the pleasures of the world. Meeting with a solicitation to associate with those, from whose baneful company he has hitherto been restrained by parental authority, he replies at first, perhaps, in the negative. The solicitation is repeated, and urged with all the plausibility and pathos of which those are capable, who, in adapting the means to the end, "are wiser than the children of light." Still the half-suspecting, timid, trembling youth hesitates, while his conscience, understanding, and the recollection of pious parental instruction, all whisper—*no! refuse—refrain*—go not in the paths of wicked men; turn from them and pass away. But misery loves company, and company it will have. The solicitation is again repeated, with redoubled importunity; and at length the deluded youth yields up himself to the force of entreaty, and replies, I will comply for once; yes I will go.—Go where, mistaken youth? Ah, why will you go in that fatal path which has misguided thousands! O! why will you thus sacrifice happiness, and heaven, and all? Why take the fatal step, which it will be so *difficult* to retrace? Why will you go in the way of the wicked, which leads down to the chambers of death, and whose steps take hold on hell? Is *this* "pondering the path of thy feet?" But he goes, even as "an ox to the slaughter," "or as a bird hasteth to the snare, and knoweth not that it *is for his life*." Yes, he joins himself to the company of the ungodly, notwithstanding the instructions of parents, the remonstrances of conscience, and the warnings of God. And in doing this, probably he is undone forever! O! if he had but resisted the temptation at the outset; if he had refused to yield to the first solicitation, it would have been comparatively easy; but it is a poor time to resist the assaults of a powerful enemy, when enclosed within his territory. The first step in sin necessarily leads to the second, and so on with an increasing ratio, till the last takes hold on death. It is easy to set in motion a huge rock from the summit of a lofty mountain, and it is also easy to stop its motion at first, but it would require immense strength to stop its midway course, and replace it on the summit. So it is with the youth who takes

one fatal step in sin, a course which is ever accelerated by motion.

Have I stated an uncommon case? and is the description merely imaginary? No, the case is not an uncommon one, neither is the one half told in describing it.

I have known the youth of sober and regular habits, in whose mind the principles of our holy religion have been early distilled; who respected religon and feared an oath. I have seen this youth leave the parental roof, followed by the prayers and tears of his parents. And I have afterwards seen him in the great city; but alas, how changed! Here he had formed new associates, who had corrupted his principles, and destroyed his character. Here he had learnt that religion was a gloomy superstition; that it was beneath the attention of those who call themselves gentlemen. Here, in a word, he had become an infidel in theory, and a profligate in practice. But what produced this mighty and melancholy change? What fatal process has led to all this? The unhappy youth himself could tell you, if he would be honest, that there was a time, a fatal moment, when, tremblingly, he took the first step, which at length led him where he now is, and having become entangled with wicked companions, he found it next to an impossibility to extricate himself. This, I say, if he were honest, would be his frank confession. And O, could you stand around his dying bed, you would probably hear him exclaim with the deepest anguish—"Unhappy, miserable man that I am! How have I hated instruction, and how has my heart despised reproof! O, had I but paused and considered, and listened to the monitory voice of conscience! But it is now forever too late, and I am *eternally undone!*" I have known the youth too, who was left an orphan in this wicked world, with nothing but a large fortune to protect him, which is a miserable substitute for parental watchfulness and instruction. I have seen him, while pursuing his studies preparatory for college, again and again almost persuaded to be a Christian. I have seen him regular in his attendance at the conference and prayer-meeting, and

regular also in his deportment. At length he enters college;—there he is led away by wicked, designing youth, becomes intemperate and profligate, is expelled from college, his character is ruined, and all the hopes of his friends blasted! And now, dear youth, for whose eternal welfare I write this sheet, I entreat you shun the company of the wicked, as you would a den of deadly serpents! Be a companion of all them that fear God; and if sinners entice thee, consent thou not.

A word to those who, having been seduced from the society of the pious, and from the paths of virtue, are now attempting to draw others into the same vortex of ruin into which they themselves have plunged.—Deluded mortals! Why act this unfriendly part? Why seek to deprive others of that happiness which you have lost? Why conduct as though you thought the misery of others would alleviate your own? Rather arise with the repenting prodigal, and retrace your steps to your heavenly Father, from whom you have so ungratefully and wickedly revolted. Repent, return, and believe on the Lord Jesus Christ, and you shall yet find mercy. But if you will still persist in your wicked course; if you will still resort to your pleasures, and drown the whispers of conscience in noisy mirth; if you will fall asleep in your sin, and put off the serious considerations of an hereafter; remember that God has said, "for all this I will bring thee into judgment." You can now laugh at piety, and profane the name of God, and this may serve as an opiate to lull you to repose. But

> Say, dreamers of gay dreams;
> How will you weather an eternal night
> Where such expedients fail?

P. N.

ESSAY,.....NO. III.

PRAYER WITH CHRIST'S INTERCESSION AND THE SPIRIT'S AID.

And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand.
JOHN.

Much sublime imagery is used in various parts of the Bible. This splendid dress is calculated to excite additional interest in the truths exhibited. But metaphorical and symbolical language is often difficult to be understood, and is frequently misapplied. These remarks are particularly applicable to the prophetical scriptures, especially to the Revelation. Many passages in this closing book in the canon of Scripture have received as many interpretations as they have had professed interpreters. The reason appears to be, this prophecy was not given to direct us in acquiring knowledge of future temporal events before they transpired, but to show us the relation between prediction and fulfilment, when viewed retrospectively.

Respecting the use of figurative and symbolical language, when applied to things unseen and spiritual, the case is different. Here the most glowing ideas we can possess are derived from imagery, and fall infinitely short of the reality. Though the precise manner of knowing and being known by intelligences in the unseen world, be beyond our conception in time, yet we can be assured from revelation that certain truths will then be rivitted in the soul, and certain affections of a moral nature will possess and govern the heart. To sinful beings, truths and affections which have most intimate connexion with the character and offices of Christ, will be found most to affect human characters and circumstances. My object in the selection of Scripture for the present theme, was to honour the great Author of our salvation, and promote our own edification, by recalling your attention to the subject of PRAYER, and endeavouring to ascertain precisely the channel through which all our prayers should be offered to God. St. John,

the Revelator, in his sublime visions, beheld the INEFFABLE THRONE, the symbol of Jehovah's universal moral government. Before that throne stood a pure altar, the symbol of that worship which is due to him that sitteth on the throne, and to the Lamb forever. Cherubim and seraphim presented their oblations there with indescribable awe, affection, and rapture. Nor were angelic oblations the only ones to be presented upon it. There the prayers of SAINTS were to be offered. The Revelation to John acquaints us how they are there presented. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand."

In the discussion of this subject we proposed to considered,

FIRST, Who the personage is that presents the prayers of saints to God;

SECONDLY, What he presents with them;

THIRDLY, The necessity that the prayers of sinful beings should be accompanied with this incense.

Who is it that presents the prayers of saints before the ineffable throne? is the FIRST inquiry which occurs for our solution. The word *angel* is commonly used in Scripture, as applicable to a created, pure spirit. On this account the Roman Catholics have construed this passage in the Revelation as supporting their practice of invoking the intercession of angels and departed saints. But the very letter of the passage forbids this use of it, as but one being presents incense with the prayers of ALL saints. We may not therefore multiply our INTERCESSORS. The personage who presents the prayers of all saints must be dignified. He must be a medium between God and creatures. But the most exalted created spirit is but a creature. He cannot therefore be this medium. Our Lord and Saviour Jesus Christ, by uniting the divine and human natures, became, like

Jacob's ladder, a medium of communication between the TOPLESS THRONE and earth. In the prophecy of Isaiah, he is called the ANGEL OF GOD'S PRESENCE. This name precisely answers to the station and employment of the angel mentioned in our motto. By Malachi, Christ is called the Messenger, or *angel* of the covenent. As such he is the only mediator between God and men. In an Epistle of the Revelator, he expressly names this advocate with God. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." This great advocate, therefore, is the personage, through whom the prayers of sinful beings ascend before the eternal throne. St. Paul, when reasoning on the safety of believers in Christ, confirms this exposition. "Who shall lay any thing to the charge of God's elect?" says the Apostle. "It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. For through him, *we* (both Jews and Gentiles) have access by one Spirit unto the Father." Here we are plainly taught that prayers and praises to the Father should ever be offered through the Son, relying on the aids of the Holy Spirit. This is the only way in which we can have audience and acceptance in our devotions. Christ himself has affirmed that he is the WAY; that no man cometh to the Father but by him. He has likewise directed his people, "ye shall ask in my name,"—"and whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." And now, reader, is not the conclusion irresistible, that Christ is the only being in the universe who can receive the prayers of saints, and present them before the mercy seat? Thus our first inquiry is definitely answered. The angel, out of whose hand the incense ascended up with the prayers of saints before God, is the angel of God's presence—the Anointed of the Lord, our great High Priest, who is passed into the heavens, the one Mediator between God and men, and who is the brightness of the Father's glory. We proceed,

Secondly, To consider what he offers, with the prayers of all saints—much incense. Incense was much used by the Priesthood under the Mosaic dispensation. It was a white odoriferous gum, of an oily substance, which caught instantly when thrown on fire, and sent up an agreeable, rich perfume. When setting up the holy tabernacle, Moses was commanded to make an altar of incense, and overlay it with gold. This was to be placed near the vail of the most holy place, and Aaron was required to keep the sacred fire constantly burning; morning and evening, each day, sweet incense was to be thrown on that altar, that incense might be perpetually burning before the mercy-seat. Once in the year the high priest was to sprinkle blood on it as typical of the atoning blood of the Lamb. The great apostle of the Gentiles refers to the Levitical priesthood in explaining the nature of Christ's priesthood. "It was necessary," says he, "that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better things than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Because he continueth ever, he hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. By him let us therefore offer the sacrifice of praise to God continually; that is the fruit of our lips giving thanks to his name."

From these and many other passages that might be quoted, it appears that Christ presents, with the prayers of all saints, the incense of his own intercession. Do they in his name implore pardoning mercy, he pleads his vicarious sufferings and death, the just for the unjust, that penitent sinners might receive remission of sins. Do they supplicate the renovating, sanctifying, and comforting influences of the Holy Spirit to be vouchsafed to them, and extended to others, our great High

Priest pleads his purchase of the gift of the Spirit, to convict, regenerate, strengthen, and animate souls. Do they pray for his acceptance with God through the righteousness of the Mediator, he pleads his perfect obedience, even unto the death of the cross, as that robe in which his people may appear with acceptance before Infinite purity. Before the Almighty Father, he moves our humble suit for temporal, spiritual, and eternal blessings: He pleads the covenant of redemption, in which it was promised that he should have a seed to serve him, that he should see of the travail of his soul, and be satisfied. He pleads that those whom the Father hath given him may be drawn to him, that they all may on earth be sanctified by the word and spirit of God, and that at last they may be received to those mansions which he has prepared for them, and behold his glory, a glory which he had with the Father before creation existed. In behalf of cumberers of the ground, he pleads awhile for the Divine forbearance to be extended, but with the express stipulation, that after a limited time, if the long-suffering of God did not lead to repentance, his own decision would be their destruction. How consoling the consideration that he, with whom the Father is ever well pleased, is continually presenting before God the desires of penitence, dependence, and gratitude, and perfuming them with the incense of his obedience and sufferings, plead in their behalf, that God may be just and the justifier of him that believeth in Jesus. This intercession of Christ ought to endear him the more to us since it is indispensable to the acceptance of the prayers of sinful beings. This necessity of incense with the prayers of all saints was our last proposition.

Thirdly. The majesty, justice, and purity of the Almighty Father required that one without sin should make intercession for the transgressors; that they should never make mention of their own names or doings, to recommend themselves to the Divine favour. The glory of the eternal Son required, that the ransomed of the Lord should express and feel the compassion and mercy of the Saviour, in suffering, in their room and

stead, that they should forever acknowledge these truths, all their desires must ascend, and all their blessings descend through the only Mediator; the only name given under heaven among men whereby we must be saved. Thus they would be filled with humility and rejoiced with gratitude. It is indispensable to their acceptance with the Father that the prayers of Christians be indited by the Holy Ghost, and presented by our Great High Priest, because ignorant, depraved beings know not of themselves how to present their petitions and praises aright, or for what things it is suitable for them to pray. But the Comforter takes of the things of God and reveals needful truths to them; and the Beloved of the Father has infinite wisdom for conducting their cause in the COURT of heaven.

Again; all the prayers of Christians on earth are mixed with sin, and nothing but holiness can come up with acceptance before the immaculate throne. It is therefore abundantly manifest that the prayers of all saints must ascend before the mercy seat through him who is the end of the law for righteouess to every one that believeth. St. Paul affirms that Christians are washed, sanctified, justified, (and consequently accepted) in the name of our Lord Jesus Christ and by the Spirit of our God. But our subject has less need to be expanded than it has to be improved.

1. By the light of our subject, we learn the nature and utility of many rites and ceremonies under the old dispensation. They were typical of better things. They directed the eye of faith in the pious worshipper to the atonement and intercession of an unchangeable High Priest. The Epistle to the Hebrews is a key of inestimable worth for understanding many types and ceremonies of the ritual law.

2. Our subject teaches us that Christ must be every where present, and possess a mind infinitely capacious, to know the desires of all saints, and to present, without mistake and without confusion, the millions of prayers which are daily offered to God through him. But omnipresence and omniscience are essential attributes of Deity. Christ is therefore truly divine. Hence it

is evident, that a denial of his real divinity manifests a disbelief of his ability to receive and present before the Father the prayers of all saints.

3. Since Christ is the only medium of access to God in prayer, we infer that all pretended religious worship is vain, in which the name of Christ is not used nor his merits relied on for acceptance. Hence the approaches to God of infidels or professed Christians, who deny the efficacy and necessity of the atonement and intercession of Christ, must be presumptuous oblations like those of Korah and his company. All dependence on the intercession of Mohammed, the Virgin Mary, or any other mere creature, is likewise both superstitious and impious. Nor may we substitute morality for the merits of Christ, in our approaches to the throne of grace. In one word, every attempt to stretch out our hands toward the altar of God, except in the way of his appointment, partakes of the presumption and guilt of Uzzah. For out of Christ "God is a consuming fire."

4. From our subject we infer the broad foundation which is laid in the Gospel for the safety and comfort of true believers in Christ. Is their grand adversary attempting to sift them as wheat, they have an all-prevalent Advocate to pray that their faith fail not. The consideration of Christ's intercession inspired the triumphant language of Paul—"For I am pursuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Those therefore may have "STRONG *consolation* who have fled for refuge to embrace the hope set before us in the Gospel."

Finally. Our subject encourages all to pour out prayer to God, if they are willing to come in the name and plead the merits of our Great Redeemer. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let us draw near with a true heart in full assurance of faith, and let us consider one another to provoke unto love and to good works."

[For the Monitor.]

INFLUENCE OF THE CHRISTIAN MINISTRY.

The great mass of mankind are but little sensible how much of their present enjoyment is derived from the prevalence of the christian religion. Few, comparatively, regard it as the legitimate source of most of their temporal blessings, and yet this can be made abundantly manifest to every reflecting mind. It is only to compare the present condition of Christian and Pagan nations, or by the light of history to view the condition of ancient Greece and Rome, even when at the acme of their civilization and refinement, and this truth appears as clear as the meridian sun in a cloudless sky. All these benevolent and charitable institutions, which now bless and adorn our guilty world, owe their existence to the influence of Christian principles. Before the Gospel was promulgated, no systematic attempts were made for the alleviation of human misery; even in those nations, where the greatest advances had been made in the acquisition of human knowledge, and where human genius soared as high as it ever has done since, the poor were *sold as slaves*; the feeble, the helpless, and the aged, were suffered to die unheeded and unattended, and often was the wretched victim of distress deprived of life, as the only means of relief, or a burden not to be borne. In the dark and unblessed parts of the earth, such things are witnessed, even at the present day. How different is our situation, and that of every nation, where the light of divine truth has shed its healing and refreshing beams. Here the the attempt is made, and successfully made, to wipe the tear from every eye; an asylum is provided for the friendless and unprotected orphan, for the lonely and aged widow; hospitals are erected for the comfort and the relief of the sick and needy stranger; the poor are supported at the public expense; and Charity, clad in the robes of heaven, is unwearied in her endeavours to find out, and to instruct the ignorant, to visit the prisoner, to feed the hungry, and to clothe the naked. As

the famous river Nile fertilizes every spot of the earth which is visited by its waters, so, where the Gospel has been promulgated and accepted, a rich and unfailing stream of mercy flows to bless and ennoble mankind. Were there no hereafter, none but a madman or a demon could wish that the Christian religion should be discarded from the world. Of all the institutions which owe their origin to Christianity, there are none more important in their nature, or more beneficial in their consequences, than that of *preaching the Gospel.* The beneficial effects resulting from the preaching of the Gospel may be considered in a political, a moral, and a religious point of view; and upon each of these we propose at this time to submit a few remarks.

Before the introduction of Christianity, the rights of man were but poorly understood and but little regarded. This, for the first time, taught the relations in which mankind stand to each other, and the duties and privileges of those relations, and also the solemn truth, so humiliating to the pride of the human heart, that in the eyes of *God* all men are equal, and that to him they were all accountable. The obligation of governors and governed is now known to be reciprocal. Rulers are commanded to be just men, ruling in the fear of God; to be "a terror to evildoers, and a praise to them that do well;" and they are entitled to be, not the lords of his heritage, but the mere stewards of his bounty. From the fearless preaching of these doctrines by the undaunted Luther and his associates, the human mind became disenthralled from the fetters in which it had been bound, through a long night of darkness, by papal tyranny. Most of the civil, and all the religious liberty that the British nation now possess, was obtained by the clerical dissenters from the Romish and from the established church. They boldly claimed for themselves and for others, that freedom of conscience which the Gospel allows, and in thousands of instances, sealed with their lives, the truth of the doctrines they professed. In our revolutionary contest, the clergy were as forward as any other class of citizens in asserting and vindicating the rights of their country. Relying upon

the word of God for the rectitude of their conduct, they stimulated their countrymen to resistance; and the history of this momentous period leaves no doubt but that the blessing of heaven descended and rested upon this rising nation, in answer to their prayers, and as a reward for their labours. At the present day the preachers of the Gospel afford more aid to our government, and a safer protection of our rights, than ten thousand times the number of armed men. If the virtue of the people is the surest basis of a republican form of government, then the preaching and diffusion of that religion which inculcates the highest and only genuine species of virtue, must be of indispensable, of incalculable importance. Laws would be of little avail for the protection of person or property, if religion did not add her sanction for their observance. The rope of the hangman, and the cells of the penitentiary would carry no terror to a people forsaking and despising God. It is from the influence of religious truth, that in our happy land, each one is permitted to sit under his own vine and his own fig-tree, with none to molest, disturb, or make him afraid. Every one who has had the opportunity for observation, will accede to the justice of the remark, that in that part of the community where there is the most frequent and most regular preaching of the Gospel, there is to be found the most social and civil order, and that wherever it is wholly neglected, there is to be seen the most vice and the most crime. Every real friend to his country will feel himself bound to encourage and support an institution which effects so much good, and prevents so much evil; yet it is feared, that there are many who hold official stations, and would conceive themselves grossly insulted, were their patriotism to be questioned, who never visit the sanctuary, nor countenance by their presence the preaching of the Gospel. We leave to such the impracticable task of reconciling their conduct to their professions.

[*To be concluded in our next.*]

[For the Monitor.]

OLD ROBERT.

During a visit in the country, I passed a night near the Connecticut, in one of those little villages so elegant and so delightful, which always remind a stranger of domestic felicity. Here, said I to myself, as I looked on their fertile and highly cultivated farms, and their houses which discover so much taste and neatness, here if any where in our happy country, society must be moral, harmonious, and contented; here is that friendship of the heart, which commences almost with life, and gradually matures by mingling local interests and feelings with the greater interests of country and of religion, till it becomes *as immortal as the soul itself*, and death has no longer any power over it; a friendship which looks forward to Heaven for its consummation, and receives from this source an intense strength and happiness. I imagined that it might be seen in the affection of parents for their children, of children for their parents, and of neighbouring families for each other. I thought that one would find in these families only the generosity of sentiment, and delicacy of taste and moral feelings, which are cherished and cultivated by devout and ardent souls.

These were my reflections as the stage rolled over their smooth roads the preceding day. Not very early in the morning, I was walking with an old inhabitant of the village, who assured me that there was a unanimity of feeling, and a generous kindness among the people. The rich, said he, are benevolent, the poor grateful, and most of us are happy in our circumstances. But come, let us walk beyond that grove; a few steps to the right hand of the road lives a negro man, 90 years old, perhaps 100, *an old pensioner*. With his pension he lives in African affluence about three months, and for the rest of the year he endures African poverty. Men sometimes rise suddenly to wealth, to power, or to influence, and fall again, once, and perhaps *twice* in the course of a long life. Not so with this African. Ever since he has received his country's bounty, his affluence

and his poverty have returned as regularly as the seasons. Robert has been well known to all the present generation of the village even from their infancy, and though he has not been quite the most conciliating African that was ever seen, yet he has always been treated kindly; and now when he has become old and infirm, the young people are almost daily doing some little thing for his comfort and happiness. During a revival of religion in the place a few years ago, he was very anxious. The Holy Spirit had aroused him to a most distressing sense of his destitution of holiness, and his need of a Saviour; and many pious people thought that the negro's heart had, in his old age, become regenerated; that, at last, hopeless as he had so long seemed to be, the prayers of the older inhabitants of the village, who had one by one all gone down to their graves in peace, yet not till they had prayed much and earnestly for Robert, were now at last answered in the salvation of this old servant, who had for this very purpose outlived them all. His conduct, while his pension lasted, for these three or four years past, however, has shown but two plainly, that in his *practice* he was not much altered. We were now at the door of a miserable log hut, in a rocky and desolate place, a small distance from the road.

My companion opened the door gently, without knocking, for he knew that Robert was dangerously sick, and we discovered that the clergyman and his lady with several young people from the village, having anticipated us in their morning visit, had all knelt down, and the clergyman, in a very low voice, was fervently interceding with the compassionate Saviour; and as we knelt down with them, I heard him say, "Show favour, and forgive him, whom Thou hast spared so long in life. May the prayers which our fathers have offered before Thee, come up in remembrance,—may his soul, which must so soon appear before Thy awful judgment-seat, be sanctified at this last hour, and appear there in peace; and may the Son of righteousness settle with a steady and an everlasting radiance upon it." The prayer was short, for it was evident the old man could

not give his attention long, even to a prayer for himself. When we had all silently risen from our worship, I noticed that the room and its furniture had the appearance of having been long familiar with extreme poverty. Many a tedious and unhappy year, I thought, Robert has contrived to wear away in this wretched place; and now he is about to ascend from it, and enter the temple of everlasting felicity, or pass away down to eternal misery. After a short silence, in which, no doubt, we were all praying in our hearts, that mercy, even at the very last moments of so long a life, might bless the dying man, the clergyman said—"Robert, do you now hope that you are prepared to die and to be happy? and can you say, '*Thy will be done!*'" He replied with great difficulty, and it was all I heard him say, "*I hope I can give up the world.*" We all soon withdrew together; and as we walked slowly back, I thought, what has Robert to "*to give up*" in the world? He has neither friends, nor possessions, nor honours to cling to, and if he had, he is too old to enjoy them. Life may be sweet to the *young*:—his feelings may be tenderly alive to the interest of this world. Even in poverty and obscurity, he may look fearlessly and triumphantly forward, and his imagination may sport in the prospect of respectability and esteem and happiness,—for though the world is to be a wilderness of disappointment and wretchedness to him,—he sees them not—he fears them not. The rich may well enough, after a *long* and *busy* life, desire to be indulged with a few years, at the last, of luxury, of tranquillity, or of benevolence. The man of power may resign his dominion with the greatest reluctance, to lay his head low down beneath the clods of the valley. The man who has blessed the world with his studies, and acquired the reputation of a "great genius," may, like Gibbon, desire to live, that he may enjoy the applause and affection of the world. These characters may all have much of the world to "*give up*," however late and distant death may come. But what has Robert to "*give up?*" The world cares not for him, for nobody has ever heard of him beyond his own village,—he has no friend to alleviate his loneliness—no wealth

for either pleasure or enjoyments,—no power to do the world either good or evil; and if he possessed all these, yet his extreme age would make him miserable in the midst of them, unsustained, as it must be, by any youthful feelings or prospects.

What, in all this busy world of happiness and suffering, of hope and disappointment, is there left, either of enjoyment or hope, for Robert to "give up?" Others have found it, and may still find it too hard for them to give up their real or expected earthly blessings, but he has drank off the bitter cup of poverty, obscurity, and degradation, to the very last dregs. Has not time robbed him of *all*, so that he has not the *smallest thing* left to give up? In the evening we heard that he had given up his spirit to God who gave it, and was no more a being of this world. L. L***.

[For the Magazine.]

"CAN REVIVALS IN RELIGION BE ACCOUNTED FOR ON NATURAL PRINCIPLES?"

A revival of religion is the conversion of the impenitent in unusual numbers, or in the language of theory, the commencement of holy affections in their hearts. But it is a law of our nature, that no affections can be excited without the presentation of an object, and that these affections always conform to the moral character of the mind.

Accordingly, the holiness of God, contemplated by a holy being, uniformly calls forth the affection of holy love, while feelings of aversion are as uniformly excited in one destitute of holiness. And the more this truth, with all its loveliness, is made to bear on his moral vision, the more irksome it becomes, until absolute enmity begins to stir within him, and show itself in a thousand forms.

Here, then, is the natural effect of the best use of the best means in the power of man, toward producing

a revival of religion, and yet something totally opposite is the common result. Still revivals do sometimes follow the exhibition of divine truth. But to say the cause is the same when the result is opposite, is subversive of all uniformity in the relation of cause and effect, and therefore wholly inadmissible. The means and motives may be the same in both cases, but nothing can satisfactorily account for the difference of the result, but the supposition that man is the agent in one case; in the other, God.

So philosophy decides. And inspiration, as usual, lifts her voice in perfect accordance, and declares that every genuine revival, or in her more graphic language, every "turning unto the Lord," is effected, not by the power of truth, not by the ordinary influence of God, but by "the exceeding greatness of his power toward those who believe."

To say then, that all the revivals abroad in the land, whose influence is as lasting, at least, as life, and as happy as the wranklings of enmity, exchanged for the sweetness of love, can be accounted for on the natural principles of sympathy, of nervous affection, or of animal magnetism, and that they are exemplified in political excitemets, in the enthusiasm of theatres, or in the uncontrolable fury of the mob; is to assign a cause altogether inadequate and unsatisfactory. For all these causes combined, though they may convulse society, and revolutionize kingdoms, can never produce holy affections in a sinful heart, or any thing like a genuine revival of religion. The nature of the case forbids it. Besides, the bible denies the efficacy of all such means, by asserting that the heirs of heaven are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

To attempt to account for revivals of religion, then, on natural principles, is both unphilosophical and unscriptural, and betrays an unhappy ignorance of the character and effects of the phenomena in question, or something little short of absolute hostility to the progress of vital godliness among men. H. S.

[For the Museum.]

AL-MOHDI—AN EASTERN TALE.

Every situation in life has its peculiar and appropriate enjoyments. The prince must be content in his participation of pleasure, to forego the retirement and tranquility of the cottage, and the peasant the sumptuousness and splendour of the palace. The one may amuse himself with the innocent prattle of his smiling children; the other may listen to the flatteries of his courtiers. The one may take pride in the management of his fields; the other in the government of his provinces. The charms of nature in her most retired and neglected state, may fascinate the one; the displays of genius in the art which breathes, and the eloquence which burns, may animate the other. The one receives the caresses of a cheerful, happy family; the other the applauses of a flourishing and grateful nation. It would be difficult here to determine whose heart is best satisfied, and whose cup of enjoyment is fullest, that of the prince who reigns in the hearts of many, or that of the peasant, who reigns in the hearts of few. But it is not difficult to discover that their happiness must flow from very different sources.

Thus with every intermediate state, from the highest to the lowest of human being, all move in different spheres, and experience emotions of pleasure, arising from different objects, with which they are conversant. It is, however, very uncommon to find those who are sensible of these truths. Every one is inclined to think that the condition of another is better than his own. The peasant desires to be a prince; and the prince, it may be, wishes he were a peasant. The man of the town longs for the green fields, the rural festivities, and the *otium cum dignitate* of the country; the man of the country covets the rich dwellings, the splendid equipage and the fashionable amusements of the town. Thus life, in every stage and condition, is a constant state of inquietude and desire of change. This arises partly from our uneasiness at the unsatisfactory nature of our

present enjoyments, and partly from an illusion by which imagination cheats us into a belief, that the future is to be better than the past, by some change of circumstances and fortune. Blest is his cottage where contentment reigns. Blest is his bosom where peace dwells.

But how many abandon known pleasures, for those which are fancied and unknown. They forget that they are now happy and might remain so. They forget that very often it is not the sweetest cup that is the most wholesome; that it is not always the clearest stream that is the most salubrious. Poison may be mingled with the sweetest beverage, and contagion and death concealed beneath the most transparent waters.

"How magnificent," said Al-Mohdi, as he stole early from the city, and wandered along the banks of the Tigris, "how magnificent is this capital of my father, Al-Mansur, the proud metropolis of the Moslem empire." It was morning, and the perfumes of the Arabian spices were wafted by the early breeze. Every thing around him seemed to court the smile of the youthful Al-Mohdi. The wealth of the East was riding in his harbour. Plenty rolled in her abundance upon him from every quarter. All was peace and tranquillity throughout his dominions. Not a heart in his empire but loved him; not a tongue but blessed him; not a knee that would not bend to pay him willing homage. The virtues of the prince had ennobled the hearts of his subjects. The effects of his pacifice disposition were visible in the quietude and tranquillity of those whom he governed.

As he wandered onward, he saw at a distance the cottages of the sleeping Arabs. On his right hand rolled the beautiful Tigris, and on his left, a herd of camels were cropping the luxuriance of the valley. Before him was a forest in all its wildness and luxuriance; and behind him the great, the majestic, the opulent Bagdad. Such was the prospect which ravished the eye of the transported Al-Mohdi. All was new, as it was delightful. He wandered onward unconscious whither he was directing his steps. He felt for once the happiness of being entirely disencumbered of the

retinue of his courtiers, who came daily, not to flatter and court his favour, but to pay him their willing homage, and proffer to him their best services. He was now out of hearing of the ceaseless hum of the busy city, which at this hour had begun to swarm with life. The sun had just shot his first mild rays athwart the horizon. Forgetful of the past and unmindful of the future, Al-Mohdi gazed with delight and admiration on every object presented to his eye. He contemplated with transport the scenery around him, and wondered that he should so long have remained ignorant of pleasures so fascinating, of enjoyment so exquisite. "Fool I was so long to suffer myself to be incarcerated in the royal palace of Irak; so long to be a slave to parasites and sycophants, who come to my table, partake of my bounties, and earn an extorted welcome by obsequiousness and flattery. Fool I was so long to deprive myself of enjoyment so invigorating, so innocent, so lasting.

The prince, enslaved to ambition, cherishing an insatiable desire for fame, and an unconquerable thirst for glory, is the prey of unceasing inquietude. His days are spent in the sickening splendor of a court, of which he is afraid. His nights are disturbed by waking and sleeping dreams of danger, or death. But yonder unambitious peasant knows not discontent. Allured by no false dreams of greatness, his mind is tranquil, and his peace undisturbed. Far removed from desire of renown, he lives greatly independent. The ceaseless hum and bustle of a city life do not break in upon his repose. Supplied with a competency, he thinks of nothing more than to thank that Power who bestows it. The benediction of heaven rests upon his mansion. Were I an inmate of such a family, never would I quit it for all the wealth of Persia, or all the honours of the caliphs of the Saracens! Solitude, how charming! Who cares for honours which we know to be not worth possessing. Who is the Grand Pacha of this whole empire? A wretched starvling seated on a gilded throne. Who are the learned men of the Moslems? A set of wretched inquisitive gapers after trifles. In my soul I despise them and royalty itself. Man! What is

be? How has Nature made him? How does the Prophet teach us? As you see yonder cottager before his door, free and independent." With such wild transport and enthusiasm did the youthful Al-Mohdi vent the emotions which heaved his bosom.

Thus onward he wandered, unconscious that he had any duty that day to perform; unmindful whither he was going or that he should ever wish to return; and wholly regardless of any danger which might lie before him.

He had now entered a dark and extensive forest, whose thickets shielded him from the intense heat of the sun, which now began to pour down his hotest rays, and shed abroad his brighest effulgence. Al-Mohdi gazed on every flower as if it had sprung up by enchantment; and listened to the purling brook, as he would listen to the music of heaven. He beheld with admiration the beautiful cascade as it glided down the rude declivity of the steep hill; and was almost petrified with astonishment at the sight and sound of the roaring cataract. He contemplated the scene with emotions of sublimity and grandeur. All things around him allured, enchanted, astonished. Having spent his youth in ignorance of the objects of nature, his bosom heaved with wild palpitation at scenes, which to another might not have afforded any peculiar interest or pleasure. He ran from place to place in search of new objects with which to gratify his curiosity.

[*To be concluded in our next.*]

NATURAL HISTORY OF THE EAGLE—AN EXTRACT.

In a clear sky, the royal eagle soars to a geat height, but he flies lower in cloudy weather. He rarely quits the mountains to descend into the plains; and his muscular force enables him to encounter the most violent winds. When Raymond had reached the summit of Mount Perdu, the highest of the Pyrenees, he perceived no living creature but an eagle, which passed above him, flying with inconceivable rapidity in direct oppo-

sition to a furious wind from the south-west. When far aloft, and no longer discernible by the human eye, its cry, which in that situation has been compared to the squeaking of a puppy, may still be heard; and such is the wonderful acuteness of its sight, that from the same elevation it will mark a hare, or even a smaller animal, and dart down on it with unerring aim. The male and female usually hunt together, and the mountaineers allege, that the one beats the bushes, and that the other pursues the started game. Each pair live in an insulated state, establishing their quarters on some high and precipitous cliff, at a respectful distance from others of the same species, and occasionally interrupting their silence by a sharp, piercing, and lugubrious cry. They are extremely tenacious of life, whence probably originated the eastern notion, that they possessed the power of renewing their youth. Keysler alludes to an individual, which lived a hundred and four years at Vienna, though in a state of confinement. Nor is it less remarkable for enduring abstinence, especially when deprived of exercise; for one, taken from a fox-trap, refused food for five weeks, when it was killed. Redi likewise informs us that he kept two alive, the one for twenty-eight, and the other for twenty-one days, without food. In old age, individuals of this species become more or less hoary, or partially of a pure white; and similar changes are induced by disease and protracted captivity or hunger. From their solitary and domineering habits, they keep all other birds of prey at a distance from their haunts, and delight in combats and rapine; but they seem to be averse to carrion, and to disdain the insults of weak and petty animals, attacking and bearing away lambs, kids, young gazelles, &c. Their strength chiefly resides in the beak, talons, and wings; and there is scarcely any animal that is a match for them, as they are capable of giving the most terrible annoyance without much danger to themselves, insomuch that a single flap of their wing has struck a man dead in an instant. Unless taken when quite young, they are scarcely to be tamed. In the depth of winter they sometimes descend from the mountains and take

refuge in the forests, as in those of Orleans and Fontainebleau. When they regale on their mangled prey, a dirty bluish liquor, secreted from peculiar glands, has been observed to ooze from the nostrils, and, flowing along the beak, to enter the mouth, where it may possibly assist in preparing the due concoction of the food. It would appear, however, from the experiments of Spallanzani, that their breath is not fœtid. In Scotland they are still destructive of deer, which they seize between the horns, and soon subdue by incessantly beating the harassed quadruped with their wings. In the island of Rume, according to Pennant, they have nearly extirpated the stags; and in Shetland they are general plunderers, robbing the rock-birds, especially gulls and cormorants, of their young. In the Orkneys, the nest of a pair has been observed on the same spot from time immemorial. Another pair seem to have once bred in Tintholm, one of the smallest of the Faroe islands, according to the testimony of Landt, who relates the following distressing incident. An eagle one day darted on an infant who was lying at a little distance from its mother, and carried it to its nest, which was placed on a rock so steep towards the summit, that the boldest bird-catchers had never ventured to climb it. The mother, however, contrived to ascend it; but she arrived too late, for the child was dead, and its eyes torn out. Again, in the year 1737, in the parish of Norderhougs, in Norway, a boy, upwards of two years of age, was running from the house to his parents, who were at work in the fields at no great distance, when an eagle pounced on him, and carried him off in their sight, in spite of all their screams and efforts. Anderson, in his History of Iceland, asserts, that in that island children of four or five years of age have experienced the same cruel fate; and Ray mentions, that in one of the Orkneys an infant of a year old was seized in the talons of an eagle, and conveyed about four miles to its eyry; while the mother, knowing the spot, pursued the bird, found her child in the nest, and took it home unhurt.

GENEROSITY OF THE LION.

"I HAVE been assured," says Chenier, in his Present State of Morocco, "that a Brebe, who went to hunt the lion, having proceeded far into a forest, happened to meet with two lion's whelps, which came to caress him. The hunter stopped with the little animals, and, waiting for the coming of the sire or dam, took out his breakfast and gave them a part. The lioness arrived unperceived by the huntsman, so that he had neither time or courage to take his gun. After having some time looked at the man, who was feeding her young, she went away, and soon after returned with a sheep, which she brought and laid at the huntsman's feet.

"The Brebe thus become one of the family, took the occasion of making a good meal, skinned the sheep, roasted part, and gave part to the young. The lion in his turn came also; and, as if respecting the rites of hospitality, showed no signs of ferocity. Their guest, the next day, having finished his provisions, returned, and came to a resolution never more to kill any of these noble animals, the generosity of which he had so fully proved. He caressed the whelps on taking leave of them, and the lion and lioness accompanied him until he was safely out of the forest."

Many other examples are recorded of the generosity of this animal. The keeper of the museum of beasts in the Tower of London, once fell asleep beneath the paws of the lion after having sported with him some time, while some repairs were going on in his cell. When found by his friends, the lion and himself were both asleep, with one foreleg of the lion over the keeper's breast. The alarm was immediately given; but the keeper, being aroused as well as the lion at the noise, took leave of his companion, having received no injury.

LITERARY NOTICE.

SUPPOSE we saw a company of *somnambulists* walking and sporting on the crumbling edge of a tremendous precipice, unconscious of danger, and full of mirth and glee; should no efforts be made to rescue them, though at the expense of disturbing their gay dreams? Now if the Heathen are dreaming away their probation on the brink of perdition; the heart of Christian charity ought to throb in view of their circumstances, and the hand of benevolence ought to be instantly opened and extended to rescue them. In a Sermon delivered before the Foreign Mission Society of Boston and the Vicinity, at their annual meeting, Jan. 1, 1824, by Rev. Mr. Wisner, of the Old South, the preacher has fearlessly taken the ground, that Heathen nations, whether ancient or modern, are collectively obnoxious to ETERNAL DEATH, the righteous penalty of God's law against all sin. He adduces a number of arguments from Paul's language, and follows these with an appeal to the Apostle's conduct. We shall here extract a few sentences in the writer's usual nervous style. After enumerating Saint Paul's efforts, sacrifices, perils, and sufferings to extend Christianity among the Gentiles, he adds, "Now I ask whence these painful sacrifices, this unceasing effort, in a man of judgment and discretion?—in a man excited and directed, in all his plans and exertions to spread the Gospel by the Spirit of God? Did he consider the Heathen in no danger? Ah! no. His eye, lighted by inspiration, beheld them sinking, to endless woe, as fast as, from among them, death multiplied his victims. His benevolent soul was moved at the sight, and he determined, at all hazards, to endeavor to 'save some.' With the unparalleled sufferings which awaited him full in his view, you hear him say, 'None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry I have received to testify, among the Gentiles, 'the Gospel of the grace of God. The love of Christ constraineth me; because I thus judge, that if one died for all, then were all DEAD.' That was the judgment from

which his self-denying exertions to spread the Gospel among the Heathen sprung; he judged that they were all 'dead in trespasses and sins,' and exposed to eternal death!"

By an able and extended appeal to Scripture testimony and recent facts, Mr. Wisner then exhibits the dark shades of moral degradation which hang over both ancient and modern Pagans, and proves the Heathen deserving of condemnation. After this he introduces an objector as asking whether he means to assert that none who live and die in Pagan lands will be saved, and replies

"I do not. I am willing to admit the possibility that there may be some, even in those regions of midnight darkness, so far enlightened by the spirit of God, as to be sensible of their guilt and need of a propitiation for their sins, and to trust in the divine mercy to provide such a propitiation, and for its sake to forgive and save them. But that those who die in the guilt and pollution of Heathenism, are lost, the investigation to which we have been attending compels me to believe." The preacher then remarks that this was equally true 18 centuries ago, but that neither then nor now does it afford any excuse for indolence respecting the spread of the Gospel, the only and the sovereign remedy for their circumstances collectively.

We must conclude the mere glance we have taken of this subject, by expressing our hope that the circulation of this elaborate Discourse may impel thousands ONWARD in their labours of love in behalf of perishing Pagans,— and by extracting the impressive appeal with which it concludes.

"I stand before you then, in the name of a Society which has for its object the sending of the blessed Gospel to 'every nation and kindred and tongue and people' who need it, to solicit your aid in the benevolent, the godlike work. You see what is the condition, and what are the prospects of those for whom I plead; the condition and the prospects of hundreds of millions of your fellow-men, of your brethren, of immortal beings like yourselves. You behold them sunk in degradation and wretchedness; you see them hastening, as fast

as the stream of time can carry them, to an eternity of woe! In the name of benevolence, in the name of philanthropy, I call upon you to contribute to their relief. I call upon you to contribute liberally and promptly; for, behold! while I address you, hundreds of these your brethren are closing their probation and sinking to endless despair! Are you then actuated by the principles of benevolence? Have you the feelings of humanity? I wait for your reply."

ELEGANT EXTRACTS.

We are happy in the opportunity of presenting to our readers a confirmation of the same general views of the circumstances of the Heathen, from an interesting and eloquent sermon by Rev. Mr. Whelpley of New York, preached before the United Foreign Missionary Society in May last.

"Such, brethren, is the moral state of the Heathen, that they must perish, unless they can receive remission of sin's, through faith in Jesus Christ." Of the Heathen, who live under the light of the gospel, this is fearfully true, for—as our Lord says—without that remission they must perish under a deep condemnation, because they sin against greater light and privilege. And it is equally true of the Heathen far away, who never heard the name of Christ.—They *must perish*, if we do not send them the gospel. If I did not believe this, I should esteem it a mockery indeed—a prostitution of speech and of reason, on an occasion like this, to stand up and plead their cause;—for if there be any other way in which they can be saved than "through faith that is in Jesus Christ," I should at once dismiss my fears for you, my hearers, and care little—very little, whether my own soul passed into its eternal state from amidst the gloom of Paganism or from the bosom of Christianity. * * *

Look over the Heathen world. See what moral death and desolation reigns! No star of Bethlehem leads them:—no "day-spring from on high" visits them:—the throne of the prince of darkness is there:—

thousands and millions are still his slaves:—generation after generation pour down the stream of time, and rush over the verge into eternity's vast abyss! * * *

Whatever the panegyrists of Attic politeness and of Roman honour may say, it is yet true, that without the light of revelation, no people or nation under heaven has ever been civilized; and we may readily believe, that without it no nation can ever be truly civilized. Well may we compare our state of society with that of the western Indians, for example, and attribute the amazing difference to the meliorating power of the religion of Jesus Christ. Now, to gratify the wildness of his temper and gain his sustenance, the savage roams from the cabin to the river, and from the river to the mountain. We would teach him to build a house and cultivate his fields. Now, it is his highest ambition to kill his enemy in battle nnd drink his blood, or to deprecate the wrath of the Great Spirit by abominable rites. We would teach him to love his enemies, and to worship his God in spirit and in truth. Now, he passes through life without any solid comfort, and dies without any rational hope, and awakes in a world of deepest darkness. We would teach him to appreciate the blessedness and comforts of existence;—would sustain his dying hour with the consolations of piety; and by the grace of the gospel, enable him to say, in view of a happy immortality, "Lord Jesus receive my spirit."

[For the Monitor.]

Rev. Mr. Wilbur,

Sir—You have expressed a wish to receive communications from Clergymen who have established Bible Classes among the youth under their charge, relative to the existing *state*, *regulations*, *effects*, and *prospects* of those invaluable associations. Though it is not in my power to say *much*, yet with the hope of provoking others to say *more*, I cheerfully comply with your repeated suggestions in the Monitor.

The Bible Class in my parish was formed in the course of the last summer. Its subscribing members have not exceeded fifty-three. A larger number would doubtless

have become connected with it but for the local inconveniences of our situation. Our meetings are held once in a fortnight, and are attended with a degree of punctuality that reflects much credit on the members.

Each meeting is opened and closed with prayer. Three questions (or sometimes only two), from Wilbur's Biblical Catechism, are then answered in the "word which the Holy Ghost teacheth," by some member of each of the three classes into which the association is divided. These in their order form the ground of discussion for an hour and a half. I do not mean that this discussion is unbroken—for when essays, written by any of the members, or minor questions having a bearing upon some general question, are presented, they are read, or briefly answered, between the remarks made on the stated questions of the evening.

Another exercise, which I have found useful, and which it is believed will become much more so, is the propounding of questions occasionally, to be answered by any member, on the discussions of a preceding meeting, e. g. The subject of divine inspiration, treated under the 5th question in the Text-book; the questions stated are, What is inspiration? Is there more than one kind of inspiration? Why are not the *Apocryphal* books to be received as inspired? &c. The obvious effects of a short recapitulation of this kind are, enliving the attention—fixing it more deeply on the main discussions of the evening, and impressing anew on the memory a train of thoughts that might otherwise be lost.

In regard to the *effects* of this system of instruction, though it is not yet my privilege to record the *triumphs of grace* among this precious band of youth, with whom I pass some of the most pleasant hours of my life, still it is allowed me to say, that they are more and more endeared to my heart, at every successive meeting—that their attention, respect, and affection indicate an increasing attachment on their part to the privileges of religious instruction, and inspire the strong hope, that ere long they will hear the voice of the Spirit as well as of the bride, saying, "Come." It is a pleasant circumstance, and should be recorded not for their honor

only, but for the encouragement of similar works of love among the members of kindred associations, that, on the first day of the present year, a committee of this Bible-class presented their pastor with twenty dollars, to constitute him a life member of the Massachusetts Domestic Missionary Society. Such acts of beneficence speak well for Bible-classes.

This plan of instruction was adopted among us with much fear and trembling. Local situation and established habits presented obstacles that seemed in *prospect* insurmountable. But through your instrumentality, Sir, we were induced to make the attempt, and such a measure of success has attended it, that we now feel ashamed of our former misgivings;—and for my own part, *aside* of the claims of duty, I know not what consideration would induce me to forgo the pleasure of a semi-monthly meeting with our youth.

What I have written, Sir, is in haste, and with all the freedom of a private correspondence. You will forgive the egotistical style, and make what use of the communication you please. Your brother in the gospel.

Braintree, Jan. 18th, 1824. R. S. Storrs.

P. S. I ought to have mentioned that members of the class are in the habit of taking notes, more or less copious, every evening, and by this means are enabled to review the discussions that have taken place from time to time at their leisure. This I regard as an exercise of great importance. It not only renders *them* more attentive to what is said, but compels the instructer to adopt a clear method in the arrangement of his thoughts on the given subject.

SELECT ANECDOTES.

PERSEVERING INDUSTRY OF AN AFRICAN.

Yaro, before the American revolutionary war, was brought from Africa to the United States, and there sold as a slave, to a family who lived near Georgetown, on the banks of the Potomac. After many years of hard labour and faithful service, his master gave him his freedom as a reward. Yaro resolved to be independent;

he toiled late and early, and in the course of a few years, amassed a hundred dollars; this sum, which he considered as a fortune, he placed in the hands of a merchant; but by whose death and insolvency it was lost, and the poor African found himself in the same situation as when he became free. This affected him much; his usual strength had abated, old age was approaching, but he still cherished the hope of independence. He worked all day at fixed wages, and in the evening he made nets, baskets, and other articles for sale. A few years elapsed, and he was again rich; another hundred dollars was the fruit of his toil. This amount he deposited in the hands of another merchant of Georgetown, but he also became bankrupt. Yaro was sad, but his courage and habits of industry suffered no change. He again resolved to be independent; he renewed his taste for daily labour, which he continued without relaxation for several years. He again found himself in possession of another and better fortune, of two hundred dollars; by the advice of a friend, who explained to him the nature of a bank, he purchased shares to this amount in that of Columbia, in his own name, the interest of which now affords him a comfortable support. Though more than eighty years old, he walks erect, is active, cheerful, and kind. His history is known to several respectable families, who treat him with attention. Fond of conversation, he often, in broken language, thus relates the story of his life.

"Olda massa ben tink he got all de work out of a Yaro bone. He tell a Yaro, go frée, Yaro; you been work nuff for me, go to work for you now: Tankee, massa, Yaro say, sure nuff Yaro go to work for he now; Yaro work a soon—a late—a hot—a cold—sometime he sweat, sometime he blow a finger. He got a fippenny bit—eighteen pennee—git him to massa to put by—put by a dollar till come to a heap. Oh, poor massa take sic, die—Yaro money gone—oh, Yaro, go to work again, get more dollars—work hard—more dollars—git him now to young massa, he young, he no die. Oh, young massa den broke—den go away—oh, oh, oh! Yaro old for true now. Must work again, worky,

worky, get more dollars—git him dis time to all de massa—all de massa cant die, cant go away. Oh, Yaro, dollar breed now—every spring, every fall, Yaro get dollar—chicken now."

FOLLY OF SLEEPING TOO LONG.

His late majesty, George the Third, once ordered Mr. S. a tradesman of some eminence in London, to wait upon him at Windsor Castle, at eight o'clock in the morning of a day appointed. Mr. S. was half an hour behind the time; and upon being announced, his majesty said, "Desire him to come at eight tomorrow morning." Mr. S. appeared the next day after the time, and received the same command. On the third morning he contrived to be punctual. Upon his entrance the king said, "Oh! the *great* Mr. S. What sleep do you take, Mr. S.?" "Why, please your majesty, I am a man of regular habits; I usually take eight hours." "Eight hours!" said the king, "that's too much, too much—six hours' sleep *is* enough for a man, seven for a woman, and eight for a fool, Mr. S., eight for a fool."

For the Monitor.)

Lines sung in the Chapel of Amherst College, March 5, 1823, on the death of Mr. NELSON NEWELL, a member of the Freshmen Class. T. P. J.

Come, weeping minstrels, help us sing
A mourful solemn lay;
O Harp! breathe plaintive from each string,
Breathe plaintive melody.
Virtue only never dies,
Virtue blooms beyond the skies.

The flower that bloom'd so sweetly here,
Has perish'd by the blast;
The brightest prospects youth can rear
Are destin'd not to last.
Virtue only never dies,
Virtue blooms beyond the skies.

Our tribute be affection's tear,
While mourning for thy fall;
Thy virtues, Friend, make mem'ry dear;
Thy mem'ry's dear to all.
Balmy winds sigh o'er his grave,
Sigh through the willows which you wave.

Fair, splendid shone thy morning sun,
But rapid was its flight;
Bright was its pathway while it shone,
Serenely sat at night.
Balmy winds sigh o'er his grave,
Sigh through the laurels which you wave.

No costly statue do we raise,
To blazon forth thy fame,
Thy virtues we will better praise,
And praising love thy name.
Balmy winds sigh o'er his grave,
Sigh through the cypress which you wave.

While tossing on this billowy wave,
The rainbow Hope did rise,
It bends from heaven upon his grave
And bids us dry our eyes.
Weeping minstrels, weep no more,
NEWEL sleeps in Jesus' arms.

O may this rainbow Hope be ours,
A pledge of Jesus' love;
Then we will quit these earthly bowers
To meet our Friend above.
Friendship never, never dies,
Friendship blooms beyond the skies.

TO CORRESPONDENTS.

W: Z***: *Onesimus*: M: B: *Pater*; G: and *Iota* have been received. The notice of our intention to publish a letter we had received on the subject of Plagiarism, having answered the purposes which the letter itself was intended to answer, we shall omit it.

CUMMINGS, HILLIARD & CO.

HAVE CONSTANTLY ON HAND A GREAT ASSORTMENT

Classical and School Books.

Libraries can be supplied at the shortest notice w
every class of Books which the market affords, on the m
favourable terms.

They also keep on hand a great variety of excellent St
tionary—Papers of all sizes and qualities—Inkstands—Pe
knives—Quills—Wafers—India Rubber—Razors—Razo
Straps—Sealing Wax—Court Plaster—Pocket Books—
Wallets—Lead Pencils—Tooth Brushes—Writing Books
—Cyphering Books—Blank Books of all kinds—Windsor
Soap—Wash Balls—Playing Cards—Visiting Cards—
Thermometers—Dissected Maps and Puzzles—Chessmen
—Slates—Slate Pencils—Japan Blacking, &c.

Among the Books they have lately published for Schools are the following:

FRIEND OF YOUTH, by N. Worcester, D. D.

WORCESTER'S ELEMENTS OF GEOGRAPHY, and ATLAS.

WORCESTER'S SKETCHES OF THE EARTH AND ITS INHABITANTS, with one hundred Engravings.

WILKINS' ELEMENTS OF ASTRONOMY.

COLBURN'S FIRST LESSONS IN ARITHMETIC.

COLBURN'S SEQUEL TO ARITHMETIC.

CUMMINGS' SPELLING BOOK, stereotype edition.

Do. FIRST LESSONS IN GEOGRAPHY AND ASTRONOMY.

Do. ELEMENTS OF GEOGRAPHY, and ATLAS, new edition.

THE MONITOR.

THE Christian Public are respectfully informed that this popular work will be published in the present superior style, issued the first of the month, and afforded at the low price of $1 per annum for the common quality, if paid in advance. The superfine will be charged at $1,50, payable the first of May. Where the common quality is not paid for by the tenth of Feb., $1,25 will be demanded invariably, and after the close of the year $1,50 will be expected for the common, and $2 for the other, and the work continued till arrearages are paid.

Clergymen who receive this are requested to obtain patronage for it among their people. For every 5 copies they order they may account for four, and if more than 25 copies, they shall receive 25 per cent. on their subscription. The work will be delivered to order at their own Bookstore, at the Post office, or any other place in Boston. The first volume may be obtained in half binding for $1,25 at their Bookstore, or at the Bookstores of Messrs. Bliss & White, New York, and Mr. E. Littell, Philadelphia.

CUMMINGS, HILLIARD & Co.

Boston, Jan. 1824.

N. B. All communications respecting the pecuniary concerns, or the distribution of the work, may now be addressed to Cummings, Hilliard & Co. No. 1 Cornhill, Boston.

V 4

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. APRIL, 1824. NO. 4.

CONTENTS.

The Resurrection 109
Mary 4. Secret Prayer. . . . 111
Influence of the Christian ministry 113
The Impressations of David . 121
C. Rush 124
Prosperity and Adversity . . . 128
Marvels 131
Worldly Amusements 132
Mohdi—An Eastern tale—Concluded 136
Influence of fashionable Amusements upon Happiness, by their tendency to produce a disordered Imagination 139
Bible Classes 141
Anecdotes—Life a Sojourn . 142
Dr. Guyse 142
A long Sermon 143
Poetry—We love to mourn . 143
To Correspondents 144

ONE DOLLAR PER ANNUM.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

THE MONITOR.

VOL. II. APRIL, 1824. NO. 4.

[For the Monitor.]

THE RESURRECTION.

The Jews had accomplished their murderous purpose, and the innocent victim of their malice hung lifeless on the cross. The spectacle the guiltless sufferer presented as he bowed his head and yielded up his spirit was to them one of joyful triumph; but how different was that sad scene to his affectionate disciples. They had seen his miraculous displays of power, and admired the heavenly graces of his character. He had informed them of that errand of mercy on which he came, instructed them in important truths concerning the kingdom he came to establish, and gave them assurance of their honour and happiness in it. In the excess of admiration and love which so glorious a character inspired, they had lightly regarded the intimations he had given them of his approaching sufferings and death. They had supposed he would become a mighty earthly prince, and that they should occupy stations of glory and exaltation in his temporal kingdom. Full of delightful anticipations of their Lord's triumph over all his enemies, and the prosperity and glory which would attend his kingdom, how dreadful was the shock the scene they witnessed gave them! On yonder tree hung Jesus, whom they supposed was to become a glorious potentate, and to be clothed with all the honours of royal majesty, an object of contempt, dishonoured, wounded, dead! The Roman had pierced him, the Jew spit upon and mocked him, the malefac-

tor had reviled him. The spectacle filled them with anguish; their hearts sunk within them in despondency. All their hopes had vanished. Disappointed, forlorn, dejected, they gazed upon the cross and its bleeding burden, on each other's countenances, and were sad. They trusted that it had been he who should have redeemed Israel. It was not so!

The sad funeral rite was performed for him they loved so well, and the sepulchre closed its doors on one whose death scattered their hopes and overwhelmed them in sorrow. Affectionate regard brought them on the third day to the place of burial to pay the last tribute of regard to the dead body of their Master. They looked in and it was gone! Mary turned to one whom she supposed the gardener, and said in an agony of grief, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will go and take him away." He said to her, "Mary!" At once the joyful conviction flashed upon her mind that he was her Lord. She recognised in him the person she had seen expire upon the cross, but now a triumphant conqueror over death and the grave. Yes, he had arisen. Rapturous joy took the place of despondency and grief, in the bosom of the disciples. They rejoiced in the sight of him they loved so well, they heard again his animating words, they saw the cloud that bore him to his exalted seat in Paradise, and the day of Pentecost banished all doubt and darkness from their minds.

By the resurrection of Christ his character was fully established. Had he slumbered in the tomb and the event falsified the predictions he had so often delivered, the charge of deception and falsehood would have been fastened upon his name, otherwise so illustrious. That personage who had given such noble testimonies of his claim to credence and affection, must have been regarded as an impostor. But by bursting the bars of death and triumphing over the grave he afforded another and a still more astonishing evidence of his divine commission.

By the resurrection of Christ the resurrection of the dead is fully proved. A subject over which clouds and

darkness had so long hung was divested of all obscurity, and all ground for uncertainty and doubt removed. He that draws near the dark valley of the shadow of death, and sees the lamp of life gradually expiring, needs not fear that it will go out in eternal night. But if a Saviour's love is in his soul, because that Saviour lives, he may possess the joyful assurance of his own immortal existence.

In the resurrection of Christ, the great plan of redemption received its consummation. This was the finishing act of a train of splendid exhibitions of divine power which should result in the salvation of ruined men. What a theme for gratitude and praise is the accomplishment of an event upon which the eternal hopes of men depend! What a revenue of praise belongs to that risen Saviour! Well might the inhabitants of the heavenly city throw open the everlasting gates, and bid the King of Glory enter, and well may those streets resound with everlasting anthems to his praise. H.

ESSAY.....NO. 4.

SECRET PRAYER.

But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.
JESUS CHRIST.

CHRIST'S sermon on the Mount is replete with directions adapted to enlighten the understanding, warm the heart, and govern the life. Nor are those which respect prayer the least important. He reproved the Pharisees for their thirst for human applause, even in their professed devotions and duties. In that day there were stated hours for public prayer in the temple and in their synagogues. At these hours it was common for all the pious among the Jews, either to unite in their social worship or to devote a few moments to say their

prayers at home, while others were censured for that duty. The Pharisees, to make it noticed in them that they were very precise in the performance of this duty and were able and fluent in prayer, would often designedly have the hours of prayer arrive while they were walking the most public streets. Thus they would then kneel and perform their long and heartless devotions. This they did to be seen of men; and of men they had their reward: for the Searcher of hearts beheld them with a frown.

Our Divine Instructer taught his disciples to act from different motives, and aspire after the approbation of God as their reward. Instead of ostentation and publicity for personal devotion, he directed them to scenes of retirement, that their devotions might be real communion between God and the soul. The nature of and encouragements to the duty of secret prayer are exhibited in the following language: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray unto thy Father which is in secret, and thy Father, who seeth in secret," &c. We propose, FIRST, to explain the manner in which secret prayer should be attended; and, SECONDLY, adduce motives for its performance.

FIRST. The direction of Christ, "But thou, when thou prayest, enter into thy closet," does not imply that no prayers are to be offered except there, because he himself prayed publicly, and his disciples were accustomed to do it; and an apostolic precept enjoins, that we should pray without ceasing. These things prove that social, family, and ejaculatory prayer, under certain circumstances, are important duties. But by the language of Christ, we are to understand him as prohibiting all the studied publicity of the Pharisees in their personal devotions, and recommending seclusion from all distracting objects. He directs, "When thou hast shut the door, pray to thy Father which is in secret." "Closing the door of the closet" is designed to represent secrecy and the exclusion of worldly thoughts and affections. Thus retired, we are to approach the throne of grace with sincerity and holy reverence. It

would be equally vain and unprofitable to use merely heartless expressions of prayer in our closets. There the real desires of the soul are to be spread out before the mercy seat. It is not represented that w enter the closet as a criminal is dragged before a st.. judge from whom he expects nothing but condemnation. We should enter our closets cheerfully and with the highest filial affection towards the Father of our spirits, as a child would delight to repair to the arms of a beloved parent, there to have endearing intercourse together. A dutiful and affectionate child, who could have access to a wise, an able, and an indulgent parent, would frequently repair to him, to ask counsel, to confess faults which had been committed, to return him thanks for favours bestowed, and supplicate others.

Let us keep our minds fixed awhile on the kind of intercourse which a dutiful and affectionate child would have with the best of earthly parents, and use it for illustrating the manner in which the duty of secret prayer should be performed. Such a child would enter his father's presence with reverence for his person, his wisdom, and for his superiority and relationship. The pious soul will, in the closet, approach to his heavenly Father with the deepest rev. rence of the great and dreadful God, with adoration in view of his wisdom and his majesty, and with a solemn sense of his obligations to revere God as his Creator and constant Benefactor. The dutiful child would often feel that he needed counsel respecting the best course to be pursued by him, and would repair to this parent for instructions and directions. In our closets we should repair to the Fountain of all wisdom to direct us at all times, and particularly when about to engage in any concerns of more than ordinary importance. The child would ask counsel with an intention to follow it; and it is base hypocrisy to pretend to ask wisdom of God, when, through self-sufficiency, we do not intend to be guided by the instructions of his Word, unfolded by the breathings of his Spirit. It is plain, therefore, that in our closets we should be deeply sensible of our ignorance and foolishness, and earnestly seek of God that wisdom which is from

above. In receiving instruction from an earthly parent, the dutiful child takes great delight. So will the child of God take unspeakable delight in receiving instruction from a heavenly Father.

If an ingenuous and affectionate child have committed faults, he will go to his father, and, with real sorrow, confess them. He will not attempt to cover or to extenuate them. It is in the closet that, in a particular manner, we should make a full confession of all our sins to God with all their aggravations. There we should, like the Prodigal son, ingenuously confess that we have sinned against heaven and in the sight of an omnipresent God, and are unworthy to be called his children or treated as such. There we can confess secret sins and sinful motives and affections, which are unknown to any creature. There we shall take shame and blame to ourselves in ten thousand instances, where our fellow creatures have no cause to blame us.

The dutiful child would be grateful to an earthly parent for the many favours he was constantly receiving from parental kindness, and when in his presence and alone would delight to speak of those favours with thankfulness. In the closet we have the opportunity of pouring out to God grateful effusions of soul for blessings which it would be less suitable to mention in a social manner. There we may thank God for all the evidences of sanctifying and comforting grace which he has vouchsafed to us, and may descend to particulars. There we may express our thanks to God for particular favours bestowed upon those entwined about our social affections.

The dutiful child, when admitted to the immediate presence of an indulgent parent, would spread before him his sorrows and joys, his circumstances and necessities, and leave it with him what should be done. In like manner in our closets we should bear before our heavenly Father all our sorrows, pour them into his bosom, and thus unburden our hearts, not by murmuring or repining under them, but casting all our cares upon him, believing that he careth for us. We should enumerate our temptations, our dangers, and spread out

our wants before God in our closets, not to acquaint him with what is unknown, but to impress our own minds with our necessities and fill them with thankfulness if we are supplied. There we may particularize our necessities. There too we may intercede in behalf of others for whom it is our wish to pray. But our readers have less need of being taught what is suitable to be done in their closets, than they have of being persuaded to repair to them. Probably we all admit that there ought to be stated seasons for retiring from all company and holding converse with God, and yet some of us suffer days, weeks, and months to pass away without such stated seasons for secret prayer. Let us here urge all to frequent their closets. Let us spread before you all some important considerations to enforce the performance of this interesting duty. This was our

SECOND general division. And we would remark generally, that the duty of secret prayer is *recommended* by Christ's example, enforced by his authority, is attended with many present advantages and ensures a future reward. Secret prayer is strongly recommended by Christ's example. Frequent mention is made by the evangelists of Christ's retiring alone for prayer. Sometimes it was before day that he arose for this purpose. At other times he spent *whole nights* in prayer. If he who had infinite wisdom and the resources of the universe at command, who had no sins to confess, and who as God was dependent on no other Being, was pleased in his mediatorial capacity to set us the example of frequent and secret prayer, we may well be urged to follow so exalted a pattern. Besides his example, Christ has enforced the duty by a positive precept. "ENTER THY CLOSET, AND PRAY TO THY FATHER WHO IS IN SECRET." This command is from the same authority which proclaimed amidst the thunders of Sinai, "THOU SHALT NOT KILL." Though the consequences, as it respects others, are different, yet the contempt of authority which is manifested by the habitual violation of this precept will as certainly ruin ourselves as the breach of the decalogue. Besides, when so reason-

able a duty as that of secret prayer is enjoined, we are doubly criminal if we neglect it.

Once more—innumerable present advantages result from a right discharge of this duty. It inspires the soul with peace of conscience. Souls, weary and heavy laden with guilt and fears, have entered the closet with trembling, but while pouring out the publican's language with tears of penitence and sighs of contrition, light, and comfort, and peace have succeeded. They have felt like the disciples on the Mount of transfiguration: It is good for us to be here. How often have the children of God, when pressed with temptations and surrounded with spiritual dangers, repaired to the throne of grace in their closets, and obtained succour and defence. How often have the pious, when communing with God in the closet, obtained new strength to run in the way of his commandments. How often has their holy zeal been inflamed and their active obedience greatly increased from secret prayer. Nor are these all the present advantages derived from a right performance of this duty. It affords a kind and measure of real happiness to which those who neglect their closets are strangers. Though the Christian has his seasons of coldness in the closet, when he finds little or no comfort there, yet every truly pious soul will, at times, enjoy a calm and sublime satisfaction from secret prayer which no human intercourse can give him. This is a motive whose influence would be more felt if Christians lived more in the possession of their high privileges of communion with God. The last motive I shall mention is the future reward reserved for those who, in obedience to Christ, pour out devotional prayer to God in their closets. He has said, "your Father, who seeth in secret, shall reward you openly." Those who have prayed to him as the Searcher of hearts out of love for his worship and obedience to his commandments, he will reward. And what will be the reward bestowed? His favour, which is life, and his loving kindness, which is better than life. He will own them as his children, as bearing his moral image, as made meet by his grace to

inherit his heavenly temple. He will bestow everlasting honours and rewards upon them before the universe. In the Great Day, multitudes of mortals despised by men, but who loved their closets, will be crowned with glory and honour and immortal life. From our subject many inferences might be drawn, but we must limit ourselves to the introduction of but few. And

1. How great is the condescension of the eternal Jehovah towards the sinful children of men! Though he stoops to behold things done in heaven, yet he invites the meanest and most vile of our race to enter their closets and in the name of the Mediator seek communion with him. What astonishing condescension is this! And shall we not all be solicitous to have communion with the Father of our spirits!

2. Have we the examples and authority of Christ to encourage us in this duty; how dare any of us neglect it? Since it brings present comfort and ensures future blessings, what folly attends those who live month after month and year after year without stated secret prayer. And are there none of our readers who are strangers to their closets. Such must be strangers to God. However frequently you may attend public worship, or if you even pray in your families but never visit your closets there to worship God, you have not the spirit of the gospel within. With even a name to live you are dead; for prayer is the breath of the Christian, and if the least measure of spiritual life be preserved, it will manifest itself in secret devotion. Let all of every age and in all circumstances realize that this is a duty from which none can excuse themselves, and it must be performed with holy affections in order to our acceptance by the Searcher of hearts. God is a Spirit and they that worship him must worship him in spirit and in truth. We would ask the aged, do you pray in secret? We would put the same question to the middle aged and to the young. It is not enough that you fly to the closet under circumstances of danger, and cry, Lord, Lord, while you have no desire to bear the moral image of his children. It is not enough that you statedly repair to retirement, if you

are always reluctant to go, and formal and lifeless when there. You must love your closets and be devout when in them.

Finally, Let those who have tasted the sweetness of communion with God in their closets, be grateful for all their enjoyments and hopes derived from secret prayer, and let them be exceedingly watchful that neither the world nor the adversary prevent them from a constant and devout performance of this all important duty.

[For the Monitor.]

INFLUENCE OF THE CHRISTIAN MINISTRY.

The great mass of mankind are but little sensible how much of their present enjoyment is derived from the prevalence of the Christian Religion. Few, comparatively, regard it as the legitimate source of most of their temporal blessings, and yet this can be made abundantly manifest to every reflecting mind. It is only to compare the present condition of Christian and Pagan nations, or by the light of history to view the condition of ancient Greece and Rome, even when at the acme of their civilization and refinement, and this truth appears as clear as the meridian sun in a cloudless sky. All those benevolent and charitable institutions, which now bless and adorn our guilty world, owe their existence to the influence of Christian principles. Before the Gospel was promulgated, no systematic attempts were made for the alleviation of human misery; even in those nations where the greatest advances had been made in the acquisition of human knowledge, and where human genius soared as high as it ever has done since, the poor were sold as slaves; the feeble, the helpless, and the aged, were suffered to die unheeded and unattended, and often was the wretched victim of distress deprived of life, as the only means of relief, or a burden not to be borne. In the dark and unblessed parts of the earth, such things are witnessed, even at the present day. How different is our situation, and that of

every nation, where the light of divine truth has shed its healing and refreshing beams. Here the attempt is made, and successfully made, to wipe the tear from every eye; an asylum is provided for the friendless and unprotected orphan, for the lonely and aged widow; hospitals are erected for the comfort and the relief of the sick and needy stranger; the poor are supported at the public expense, and Charity, clad in the robes of heaven, is unwearied in her endeavours to find out, and to instruct the ignorant, to visit the prisoner, to feed the hungry, and to clothe the naked. As the famous river Nile fertilizes every spot of the earth which is visited by its waters, so, where the Gospel has been promulgated and accepted, a rich and unfailing stream of mercy flows to bless and ennoble mankind. Were there no hereafter, none but a madman or a demon could wish that the Christian Religion should be discarded from the world. Of all the institutions which owe their origin to Christianity, there are none more important in their nature, or more beneficial in their consequences, than that of *preaching the Gospel.* The beneficial effects resulting from the preaching of the Gospel may be considered in a political, a moral, and a religious point of view; and upon each of these we propose at this time to submit a few remarks.

Before the introduction of Christianity, the rights of man were but poorly understood, and but little regarded. This, for the first time, taught the relations in which mankind stand to each other, and the duties and privileges of those relations, and also the solemn truth so humiliating to the pride of the human heart, that in the eyes of *God* all men are equal, and that to him they are all accountable. The obligation of governors and governed is now known to be reciprocal. Rulers are commanded to be just men, ruling in the fear of God; to be "a terror to evil doers, and a praise to them that do well;" and they are entitled to be, not the lords of his heritage, but the mere stewards of his bounty. From the fearless preaching of these doctrines by the undaunted Luther and his associates, the human mind became disenthralled from the fetters in which it had

been bound through a long night of darkness, by a papal tyranny. Most of the civil, and all the religious, liberty, that the British nation now possesses, was obtained by the clerical dissenters from the Romish and from the established church. They boldly claimed for themselves and for others, that freedom of conscience which the Gospel allows, and, in thousands of instances, sealed with their lives, the truth of the doctrines they professed. In our revolutionary contest, the clergy were as forward as any other class of citizens, in asserting and vindicating the rights of their country. Relying upon the word of God for the rectitude of their conduct, they stimulated their countrymen to resistance; and the history of this momentous period leaves no doubt but that the blessings of heaven descended and rested upon this rising nation, in answer to their prayers, and as a reward for their labours. At the present day the preachers of the Gospel afford more aid to our government, and a safer protection of our rights, than ten thousand times the number of armed men. If the virtue of the people is the surest basis of a republican form of government, then the preaching and diffusion of that Religion which inculcates the highest and only genuine species of virtue, must be of indispensable, of incalculable importance. Laws would be of little avail for the protection of person or property, if Religion did not add her sanction for their observance. The rope of the hangman, and the cells of the penitentiary would carry no terror to a God forsaking, a God despising people. It is from the influence of religious truth, that in our happy land, each one is permitted to sit under his own vine and his own figtree, with none to molest, disturb, or make him afraid. Every one who has had the opportunity for observation, will accede to the justness of the remark, that in that part of the community where there is the most frequent and most regular preaching of the Gospel, there is to be found the most social and civil order, and that wherever it is wholly neglected, there is to be seen the most vice and the most crime. Every real friend to his country will feel himself bound to encourage and support an insti-

tution which effects so much good and prevents so much evil; yet it is feared, that there are many who hold official stations, and would conceive themselves grossly insulted, were their patriotism to be questioned, who never visit the sanctuary, nor countenance by their presence the preaching of the Gospel. We leave to such the impracticable task of reconciling their conduct to their professions.

[*To be concluded in the next number.*]

[For the Monitor.]

THE IMPRECATIONS OF DAVID.

THE imprecations found in some of the Psalms have appeared to some pious persons to be inconsistent with the spirit of true benevolence; and have been urged by the infidel, as an objection against the inspiration of the Scriptures.

In offering a few remarks on this subject, we shall consider, first, the *circumstances* in which David was placed; secondly, what his *duty* was in these circumstances; thirdly, how far his *conduct was consistent* with his duty.

First. David was placed in a very different situation from that Christians are at the present day. God was pleased to manifest himself in a very peculiar and extraordinary manner to the posterity of Jacob. He preserved this nation distinct from all other nations, and in a miraculous manner conducted them to the land of Canaan. He gave them in clear and express terms not only the moral law, but many positive commands. One of these commands was, *to destroy the Canaanites.* For this he assigned two wise and sufficient reasons; the one, on account of their *wickedness;* the other, that his chosen people might not become *contaminated with their vices, and abominable idolatries.* Deut. vii. 2, 16. "When the Lord shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make

no covenant with them, nor show any mercy unto them. Thou shalt *consume all the people*, which the Lord thy God shall deliver unto thee; thine eye shall have no pity upon them, neither shalt thou serve their gods, for that will be a *snare* unto thee." ix, 5. "For the *wickedness* of these nations doth the Lord drive them out before thee, and that he may perform the word which he sware unto thy fathers, unto Abraham, Isaac, and Jacob." The Canaanites were not all subdued at once, but were left for a long time to trouble and harass the children of Israel. Yet as this was the only nation that in any degree maintained the worship of God, his declarative glory was promoted by their national prosperity and by the subjugation of their enemies. When men studied nothing but war, bloodshed, and conquest, had the Jews sheathed the sword, they must have been cut off by the neighbouring nations, the promises made to the Patriarchs would never have been fulfilled, and the knowledge of the true God would have been banished from the earth. Saul, for not executing his commission to destroy the Amalekites, was rejected from being king of Israel. David was elevated to the throne, not by usurpation, nor the voice of the people, but by the appointment of heaven. In view of the divine commands, the example of Joshua and his successors, and especially of Samuel the Prophet, who sent Saul against the Amalekites and hewed Agag in pieces, and the signal punishments inflicted on Saul for not extirpating his enemies, we inquire,

Secondly, What was David's duty? The first thing that would strike his mind, and that with far more force than we can conceive, would be the *deliverance of Judea from all her enemies.* He was not commissioned "to preach repentance and remission of sins to the Gentiles," but to conquer and destroy them as objects of divine vengeance. Had Paul neglected to preach the gospel or David to destroy the Canaanites, both would have been guilty of criminal negligence. And if it were Paul's duty to pray for success in his preaching, it was David's duty to pray for success in the work which heaven had commissioned him to perform.

David's imprecations do not imply want of love to God. He was in the path of obedience. They do not imply want of love to his neighbour; they flow from love and tender concern for the interests of his people. They do not imply any unholy and malevolent feelings towards his enemies. This will appear evident, if we consider that the Jewish nation was the only visible church, and that the glory of God was concerned in protecting them, and destroying those idolatrous nations. The same state of pious feeling, which leads the church now to pray for deliverance from her enemies, either by their conversion, or the defeat of their evil machinations, would lead David to pray for the destruction of the enemies of Jerusalem.

Thirdly. We have only to inquire, how far David's conduct corresponded with his duty. His first act was slaying Goliah. This mighty champion had defied the armies of the living God, and looked with sovereign contempt on our youthful hero. Does David's heart swell with pride or rankle with malice? No. Full of zeal for the glory of God, and with strong, unwavering faith, he replies to this haughty foe of God and man—"Thou comest to me with a sword, a spear, and a shield, but I come to thee in the name of the Lord of hosts, in the name of the God of the armies of Israel, whom thou hast defied." This may be taken as a specimen of David's feelings towards those, who were the objects of his imprecations.

So far was David from avenging himself on Saul for his ingratitude, and malicious designs, that he treated him as a friend, and when he was slain, he mourned for him as for a brother. Was this implacable hatred? In the same manner he treated all Saul's family, Shimei and others, though his professed enemies. Surely in this conduct is exemplified the same spirit of forbearance and true benevolence which is so abundantly inculcated in the New Testament.

An analysis of the Psalms would lead to the same result. Such exalted views of the character of God, such intense love and delight in the divine law, are not to be found in the memoirs of any Christian. Can any

one presume to say he understood not the first principles of this law, that of love to God and all mankind, when he made it the subject of his daily study and constant meditation? There are only thirty Psalms that contain imprecations of any kind; and twenty-one of these are not against his personal enemies, but the enemies of God. In Psalm xxviii, he prays, that the wicked may be rewarded according to their deeds. So prayed St. Paul—"Alexander did me much evil; the Lord reward him according to his works." These prayers may be considered as predictions, and as such, some of them are quoted in the New Testament.

In one of his most solemn seasons of devotion and the closest scrutiny of his own heart, he thus appeals to God—"Do I not hate them that hate thee, do I not count them my enemies?" This hatred, which he cherished toward the enemies of God, was to him the greatest evidence that he was in the exercise of pure benevolence and assimilated to God in his moral feelings. S.

[For the Monitor.]

DR. RUSH.

Few professional men in our country have arisen to such high and honourable distinction as the late Dr. Benjamin Rush. As a practical physician, as a lecturer, and as an author, he stood on an eminence which few can hope to reach, but which may well excite the ardent endeavours of all.

Why was he thus eminent? It is, in a great measure, from the hope of finding an answer to this inquiry, that the well regulated mind seizes, with such avidity, on the biography of a distinguished man. Such a work may interest, for the time, merely by the amusing nature of the facts and anecdotes introduced, particularly as they are connected with the names of the great; but it can be well written only when the inquiry stated above is kept in view, and circumstances are related in such a manner, as to furnish an answer as

clear and satisfactory as the nature of the case will admit. No man—certainly no *young* man—will be contented with a biography, from which such an answer cannot be elicited. If the facts related do not contain instruction, do not suggest something to make him wiser and better, he will throw the work aside as useless, if not pernicious. The story of Dr. Rush's life, if related according to these principles, would, I fear, be too long for an article in the Monitor. In answering the inquiry, therefore, with which I began, I shall only notice a few of those circumstances in his education and habits of life, which appear best calculated to make him, who reflects upon them, wise for himself,—circumstances, which teach or illustrute truths or important principles which regulated the life of Dr. Rush and conduced to his eminence.

1. *His early education was religious.*

Dr. Rush was born near Philadelphia in the year 1745. He lost his father when very young, and was left to the care of an excellent and pious mother. Of the important and beneficial influence of their religious instructions, we fortunately have his own testimony, given near the close of his life. "I have acquired and received nothing from the world," said he, speaking of his parents, "which I prize so highly as the religious principles I received from them." But his religious education did not cease with his departure from under the immediate care of his mother. That excellent woman was sensible how important it was that the guide of his early youth should be a man, who would keep in view, and strengthen, with his strengthening intellect, those principles, which, in his childhood, it had been her care to implant. He was therefore placed, at the early age of eight or nine years, under the care of the Rev. Dr. Finley, then Principal of West Nottingham Grammar School, and afterwards President of Princeton college. The anxious care of that excellent man for the moral and religious welfare of his pupils is well known. Amidst his greatest exertions for their intellectual improvement, and for exciting in them a love for classical learning,—to his fidelity and success in

which the after eminence of many of his pupils bears ample testimony,—they were never suffered to forget a still higher object of pursuit, and were taught to reverence religion, if not by its transforming and saving influence on their own souls, yet, by seeing it exemplified in the conduct of their beloved instructer, and being daily reminded how dear it was to his heart. Fortunately President Davies, too, under whose care he was placed at Princeton, after leaving the Grammar School, was a man of like spirit; and Dr. Rush always spoke of his eloquence in the pulpit, and his piety in every act of life, with the warmest admiration.

2. *He was in early life an industrious and systematic student.*

Even at the Grammar School he was distinguished for the diligence and regularity of his studies. Such, indeed, were his ardour and application at that period of his life, that he received his first degree at Princeton with great honour to himself at the early age of fifteen. In his seventeenth year, when a student in medicine with Dr. Redman of Philadelphia, he translated, for his own improvement, the Aphorisms of Hippocrates from Greek into English, and at that time, and even after, was in the daily habit of noting down any thing important that occurred to him either in observation or in reading. He studied, as another great man says of himself, "with his pen always in his hand," for he thought with an ancient classic—"Studium sine calamo somnium"—that to study without a pen is to dream. During the *six years* that he was the pupil of Dr. Redman, he was absent from his business but *two days*, and such through life continued to be his love for regularity and system, such his sense of duty and habitual punctuality, that, during the *thirty years* of his attendance as physician to the Pennsylvania hospital, he is said not only to have invariably made his daily visit to that institution, but never to have been absent ten minutes after the appointed hour of prescribing. By these systematic habits, by doing every thing in its appropriate season, and, it should be added, *by the habit of early rising*, he secured to himself many hours and parts

of hours, which would otherwise have been lost, and was thus enabled greatly to extend the sphere of his professional and literary labours.

3. *He prepared himself thoroughly for his profession before he began its practice.*

His classical education was excellent, and six years after leaving college were devoted to the study of medicine in Philadelphia. The two succeeding years were spent in Edinburgh, in attendance on the lectures of the celebrated professors, by whom that university was then distinguished. He returned to Philadelphia after an absence of three years, in which time he had visited London and Paris and greatly enlarged his stock of knowledge by improving the facilities afforded in their hospitals and public schools. Nine years, then, were not thought too much by that great man, to devote to the study of his profession, and doubtless to this thorough preparation was owing, in a great measure, his rapid and permanent success. This should serve as an instructive lesson to those who are in haste to establish themselves in business. Whatever that business may be, the young candidate should always remember that the time faithfully devoted to preparation will be repaid him with abundant interest by his success in after life. This remark is of more extensive application than the young are apt to believe. The mechanic should never regret the time necessary to make him a complete master of his business, at least so far as its *principles* are concerned. It gives him respectability at once, and, by the greater facility, with which he is enabled to accomplish his purposes, gives him a command of time and opportunities for improvement, which he would in vain sigh for, had he commenced business with a mind less prepared for its rapid and faithful execution.

I will mention but one other circumstance—*his temperance.*

"To temperance," says Dr. Johnson, "every day is bright, and every hour is propitious to diligence." This Dr. Rush felt. He knew nothing of that "lethargy of indolence" that follows the inordinate gratifi-

cations of the table. His powers were never clogged by repletion or enfeebled by intemperance. They were thus preserved in constant elasticity and vigour, and every hour with its returning employments, found him ready and active to engage in them. Such are believed to have been the most important circumstances, which conspired with distinguished talents and an amiable character to make Dr. Rush *great*. The lessons they teach are simple, but far more important than many drawn from more obscure sources. IOTA.

[For the Monitor.]

PROSPERITY AND ADVERSITY.

THE various classes of society, from the peasant in the humblest walks of life, to the prince, surrounded with all the magnificence of wealth, and all the splendor of royalty, picture to themselves scenes of future bliss, which far surpass the enjoyments which have hitherto fallen to their lot. Each individual, according to the prevailing trait of his character, restless and ardent in proportion to the powers of his mind and the strength of his passion, pursues some darling scheme which bids fair to secure the possession of a desired object; an object, which, as seen through the vista of futurity, limits his expectations and circumscribes his desires. But it is no sooner attained than fancy, ever ready to form ideal worlds, in which the passions may receive their appropriate gratifications, presents a still brighter and more alluring prospect, and bids the votaries of pleasure, of wealth, and of honour, press forward and secure the proffered enjoyment.

That prosperity is desired by most men, no one will deny. Nor is it desired merely by those, whose happiness increases or diminishes in proportion as their plans of self-aggrandizement are prosecuted with greater or less success. The *pious* man regards, with peculiar delight, the accomplishment of his schemes of benev-

olence, and exults in view of the accessions to human enjoyment which he is the instrument of effecting. The happiness which worldly prosperity offers is, indeed, anticipated with enthusiasm, particularly in the early part of life. But these anticipated enjoyments are mere visions, that "flit before the fancy," and are gone like the "tales of other times."

It may well, therefore, admit a serious doubt, whether prosperity in the world would be desired by a wise man, in full view of its tendency. When our anticipations are high, a wise man would advise us to contemplate the influence of those passions, so uncongenial to solid enjoyment, which prosperity nourishes, and to recollect that every gratification only gives birth to new desires. Surely, that man has a much fairer claim to pity than admiration, whose success, however laudable his pursuits, arises from a love of popularity. The mind, inebriated with the applause of mortals, has certainly little moral worth; and nature seems to have acted in one of her inefficient moments, when she endowed it with human capacity. The tittering vanity which weak minds discover, when raised above their fellows, carries far greater evidence of mental imbecility, than their elevation does of real merit.

But has adversity no charms? Viewed, indeed, as it usually is, it presents nothing but scenes of wretchedness and wo. An ardent and aspiring youth may be suddenly stopped in the midst of his pursuits, by the influence of external circumstances; and, although they are circumstances over which he could have no control, yet the scene is not unfrequently rendered ten times gloomier by the taunts and sneers of the self-complacent, who are ever ready to impute the misfortunes of others to the agency of causes, against which they imagine themselves effectually shielded, by some surpassing excellence of character. Such adverse scenes are sometimes attended with the most salutary effects to the youth, who enters into the business of life with high expectations of success and enjoyment. Too often, indeed, the miseries of life sour the temper, benumb all the tender sensibilities of the heart, and extinguish every warm and generous emo-

tion; but these are not their legitimate effects on the ingenuous mind. They will, indeed, sober down those aspirations of joy, which, in more prosperous days, may have spontaneously sprung up from an imagined view of kindred feelings, depicted on the smiling countenances of those who smiled because it was popular, or because they themselves were flattered; but whose smiles have ceased with adulation. It is unquestionably the case, that uniform success has a tendency to lead men to overrate their own powers, and attach an importance to the objects of their attainment, which by no means belongs to them. This is an illusion which cannot fail to exert a pernicious influence, because it leads the mind to view objects through a false medium. An illusion, too, which adversity alone can effectually destroy. The influence of adversity in leading the mind to sober and rational views, is, indeed, wonderful. It effectually unmasks the pretended friend, teaches how worthless are those professions of regard which vary with circumstances, and how highly to prize the friend who remains the same through all the changes of fortune. In the school of adversity, alone, can beings like us learn to feel another's woe, or properly appreciate the ordinary blessings of life? Here it is impressively taught, that the distinctions of this transitory scene are of little importance; both because they frequently arise from causes which have little or nothing to do with character, and, in this view, are no proof of excellence; and because men, at the best, are very inadequate judges of some parts of the human character, which the light of eternity will fully disclose. If the salutary effects of adversity do not, in every instance, follow to this extent; yet it cannot be denied, that they usually have a very considerable influence in correcting the views and distroying those false conceptions, which, if suffered to prevail, will, unavoidably, produce erroneous conduct, and prove an effectual bar to those moral attainments which constitute the real glory of man. Happy will it be for those in the morning of life, if disappointment and affliction drive them to God, and induce them to enter into His service with humble ardor. W.

[For the Monitor.]

REVIVALS.

Few subjects excite a deeper interest in the pious mind, than revivals of "pure and undefiled religion." While we adore the astonishing riches of that grace which has made provision for the salvation of such miserable beings, we must admire that wonderful display of it, which has, in so many instances, made the "lame man leap as an hart, and the tongue of the dumb sing." But while the Christian is animated, by what he sees and hears of the conversion of sinners, another source of joy arises from a view of its effects on the children of God. Here is exhibited, in a certain degree, a test of the character of the excitement. In a genuine revival, the children of the covenant will find nearness of access to the mercy seat. If, previously, their unbelief would not suffer them to lay hold of the promises and appropriate them to themselves; they now cry, "Lord, I believe, help thou my unbelief." If sin, that "monster of such horrid mien," had found quiet security in their bosoms, all the feelings of their hearts now prompt them to say, in the exercise of real penitence: Lord, bring out those thine enemies that would not have thee to reign over them, and slay them before us. Every groan they hear the impenitent utter, while bowed down under a sense of guilt, every tear that steals down his cheek, every tremor of his body, reminds them in strong terms, that they themselves are sinners.

Christians can then heartily adopt the language of the pious Psalmist—"How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth, for the courts of the Lord." The closet remains no longer unoccupied. Business is no longer suffered to smother the secret aspirations of the soul, and rob it of its noblest enjoyments. The sorrow and joy of the world is forgotten. The soul, as if conscious of her noble origin, rises and holds communion with the

"Father of lights, and the God of all grace and consolation." Nor are these the only effects arising from so powerful a cause. Christians will then emphatically love one another; and take a livelier interest in the spiritual good of those who are "without God, and without hope in the world." All those miserable subterfuges, to which they before had access to palliate their offences and justify their neglect of duty, are now swept away as a "refuge of lies." It may be called fanaticism; but it is, in fact, the season when Christians act most in character, as rational beings. It is not a sudden ebullition of passion which passes away like "the morning cloud and early dew;" but that unction from the Holy One, that renewal of strength which enables the child of God "to run and not be weary, to walk and not faint," in the way of God's commandments. A new light is shed over the sacred scriptures. Religion now appears in her native loveliness. She sheds a cheerful serenity over the countenance, and qualifies her happy subject to spring forward, with alacrity, to the discharge of every duty. W.

[For the Monitor.]

WORLDLY AMUSEMENTS.

It was on the first morning of our vacation that a line reached me from a friend, affectionately inviting me to pass the recess with him, assuring me at the same time, that many circumstances seemed to combine to render a short residence with him and his family more than ordinarily pleasant and desirable.

I knew, indeed, that the village was delightfully retired, that it afforded every thing that could relax and amuse the mind, or invigorate the constitution, and what was more essential, that religion and refinement had diffused their appropriate charms over no inconsiderable part of the better classes of society, and all was harmony and peace.

I instantly contracted for a passage, therefore, and as the sun was bedding itself in the western mountains, I was descending into the cheerful village of my friend's residence, and soon found myself seated in one of the coolest (for it was June) and most happily furnished parlors of New England, surrounded by a few modest Misses and respectful Masters, all seizing the first opportunity to put some intelligent question, or announce some interesting event that had transpired since I last saw them.

My acquaintance with the young gentlemen and ladies of the place was renewed and enlarged, and before I left them I had picked up, by piecemeal, the history of several of both sexes from sources of unquestionable authority. Among them there were two young ladies that excited an interest of the deepest and most tender character.

They possessed many external embellishments and seemed to have been the polar star in giving direction to the secret magnetism of the fashions and manners and amusements of the day. All vied to shape their course as nearly parallel as possible to the prominent line of conduct which these two were supposed to have marked out and pursued. No party could be projected but they were sure to have the first invitation. The ball-room lost half its brilliancy if they were absent. If any thing extraordinary was to be done they must take the lead, and however arduous the task, it was undertaken with spirit, and its execution always received the encomiums of the candid and generous at least. Indeed, to do them justice, it cannot be denied that they had excellencies of a higher order than mere external accomplishments. They had cultivated many of the social virtues with unusual success. Their understandings were clear, and their taste refined and delicate. They sometimes dwelt with rapture on the beauties of poetry, and were not insensible to the charms of fine writing though tinged with argument and philosophy. And even their moral characters, if we judge them by a mere human standard, setting aside the divine law as

a rule of action and measure of character, were apparently amiable and unblemished.

So many mental charms, set off by such urbanity of manners, could not but render their society attractive and delightful. I spent some pleasant moments with them, I acknowledge, but there was a circumstance, which, on the first glance at their persons, always obtruded itself on my notice, and as often filled me with anguish. They had ruined their health. They had completely broken down their constitutions in the ball-room. The laborious action, which is almost the only employment in a place like this, gives opportunity even for the lesser favourites to become sufficiently wearied before they depart. But these were constantly assailed by the most flattering importunity, and were urged on by the double motive of personal gratification and the desire of giving offence to none. Though frequently fatigued beyond measure, there was no respite till the amusement broke up; and sometimes, to prevent a premature prostration of the whole animal system, cordials in some quantity were resorted to, so that the moment of dispersion was the moment of the beginnings of the most miserable dejection. A thick envelope of night air, plunging into it as they did from a heated chamber and defended only by a drapery of the most delicate texture, must instantly chill every artificial excitement and almost annihilate, for a season at least, every particle of corporeal vivacity. It is easy to see that nothing short of a miraculous interposition could counteract the evils of such imprudence. Accordingly those beautiful frames which once were the striking personifications of sprightliness herself, and which heaven had ordained for the noblest purposes, were rudely wrecked by their own hands and become the habitations not of a pure and peaceful spirit, but of the cruel monsters—Pain and Disease. The attacks of these monsters had become so frequent and powerful, that every successive one manifestly penetrated farther and farther into the centre of the citadel, and even now little remained but a living skeleton to totter about a few days more, and fall and shrink, perhaps forever; for they were with-

out repentance and of course without religion, as they themselves acknowledged, and as was still more evident from their constant longings for those amusements which had ruined them, and in which it was impossible now to indulge without exposure to instant death. Every little unusual exercise was sure to induce a cold. Every cold seemed to be followed by additional languor. By this time there was such a universal lassitude pervading every limb, and the mind, as usual, so sympathized with the debility of the body, that no effort of their own, urged on by the distressing forbodings of friends, could rouse them to any thing like their former vivacity.

In one of them especially there was such a relaxation of the whole nervous system, that some of the smaller joints were frequently dislocated by the gentle exercise of taking food. On such occasions it is impossible for one who has not witnessed similar scenes, to conceive the degree of mortification that was felt by the unhappy individuals, or the embarrassment and confusion which instantly flow from face to face through a whole circle of friends. Such instances, however, when the first commotion had subsided, would frequently call forth from some of the friends concerned, expressions of the most affectionate solicitude in behalf of some antidote for the mental disease as well as the bodily. And this was usually followed on the part of the young ladies with some general acknowledgments of past *imprudences*, but nothing like the full confessions of agravated guilt, or, the bitter compunctions of ingenuous sorrow which the case demanded or a true penitent would feel, ever escaped from their lips. There was, on the contrary, something like a silent sullenness, when this subject was introduced, which was interrupted only by criminating others as the authors of their misery, or giving no very obscure indications that they deemed the allotments of Providence unnecessarily strict and severe in thus following the follies of youth, or their *sins*, if any body was pleased to give them so harsh a name, with so heavy a calamity as they were visited with. Such manifestations of something more than

latent enmity to a benevolent God could not fail of awaking emotions of pity and concern in every one who looked at the subject in a religious point of view. Accordingly, much had been felt, and said, and done, by pious friends to impress them with proper views of the strictness and spirituality and extent of the divine law, and the total defectiveness of their character, when referred to a standard like this; and indeed there were intervals when their own good sense and intellectual discernment really assented to the reasonableness of these requirements, and the guilt contracted by disregarding them in the conduct of life. By the most conciliatory measures and affectionate tenderness something could be lodged in their minds at such seasons, constraining them to attend to the subject with what energy they had left. Then you might see them enter into conversation with affecting anxiety whether they should hasten the death of the body by exposure to church, or ruin the soul by their precautions to preserve the body a little longer from the grave. And though their debates became somewhat frequent and anxious about the time I visited the place, for there had been for some time an interesting revival gradually progressing among the youth, and they sometimes ventured out but always at the expense of a severe cold, yet to all human appearance during my stay theirs was a case of awful apprehension as to the final result, and considering their state of health, manner of of life, and the probability of a speedy dissolution, almost absolutely hopeless. H. S.

AL-MOHDI, AN EASTERN TALE.

[*Concluded.*]

It was now past mid-day, and the hours fled rapidly. As if lost to himself and to the world, Al-Mohdi wandered on, unmindful of the family he ought to cherish, or the kingdom he ought to govern. He had friends

by whom he was most ardently beloved, and to whom he was most fondly attached. But he was now so completely absorbed in the contemplation of objects around him that there was no room for the indulgence of his affections. He had forgotten himself, he had forgotten his friends, he had forgotten all the world.

Thus were his hours beguiled, as if he had never been happy before, and as if his present happiness was never to end. The sun had shone brightly, but the deep thickets made his present place a cool retreat, while the unsheltered plains were parching with heat. At length, however, the western horizon was beclouded with darkness. The clouds thickened, and advanced with dreadful impetuosity, and a tremendous peal of thunder, immediately over his head, first aroused the amazed and lost Al-Mohdi to a sense of his dangerous situation.* But what could be done, when he beheld that all around him was a howling wilderness and a driving tempest. His courage almost failed, and his heart almost died within him when he heard the roaring wind, and saw over his head the pending storm. But there was no time for deliberation, or shrinking. He must fly, and where? He knew not whither to direct his course, but ran if possibly he might find an opening out of the wilderness, which so lately had been to him a paradise. But its terrors had now turned his recent emotions of pleasure to those of rage and despair. Remorse now harrowed up his soul to madness at his temerity and inconsideration. The cup from which he so lately drank the choicest beverage, he now dashed to the ground as containing the most deadly poison. What he lately esteemed as affording him soundness and strength, he now regarded as the most deadly sleeping draught, that saps the fountain of life in an unconscious hour.

* It is necessary for the youthful reader to be apprized, that storms are much more dreadful and dangerous in the hot climates of the east than in our own country. They often become like those tornadoes, which now and then visit some portions of our own land, laying waste fields, prostrating forests, and destroying every thing which opposes their progress.

But the lowering storm had now begun to pour down its full torrents. The forest darkened. The lightnings gleamed with dreadful coruscations. The roar of the thunders, which reverberated through the air in frequent and dreadful peals, and the crash of the falling forest-trees struck terror to the heart of the despairing Al-Mohdi. He hurried with hasty steps in search of the mansion he had left. Fear added speed to his flight. And now when he almost fainted for breath, exhausted with his long journey over hill and dale, and the various obstructions, which opposed his progress, but buoyed up with the hope that he had almost reached the plain, which lay before the city, to his utter astonishment and dismay, he found himself in the very same place, in which he received his first alarm. But who can now describe the passions that rankled in his bosom, the remorse that corroded, the conscience that accused him. With the wildest agitation he looked around him. Nothing now cheered his despairing eye. "Oh! cursed," said he, "be the fortunes of this day. Cursed be the motives which propelled me to this act; which drove me from all I hold dear on earth. Friends I once had, whom I loved; a home, which I could enjoy. But now, by this foolish adventure, I am lost to all future enjoyment. Oh! cursed be the hour when I stole like a thief from my father's capital, from his court, his mansion, and every wished for pleasure. This morning I left the abode of security and comfort —this evening must I perish!"

Such were the frantic strains, and more than these, in which Al-Mohdi poured out the bitterness and despair of his soul. Overcome by the tempest of his emotions, he sunk down in a state of listlessness, and insensibility.

Meantime the storm subsided; the lightnings flashed no more; the thunder no longer rolled in peals so dreadful; but the murmur died away at a distance. The air became calm again. The work of desolation had ceased. The sun shone in brighter splendour, and all nature seemed to resume more than her wonted gladness. The young, lost Caliph was found by a peasant, and conducted to his capital, his palace, and his

home, and learned this important lesson, never to let the love of novelty counteract reason; that, while he surveyed the works of nature, which are curious and new, to act the part of a rational observer, and not that of the idiotic novice. He learned not to suffer a new pleasure to blind him to what he had enjoyed, and not to leave known and tried enjoyments, for that which is fancied and unknown. Thus this day's adventure taught, and chastened the prince, who afterwards became one of the most illustrious Caliphs of the Moslems.

HASSEN.

[For the Monitor.]

INFLUENCE OF FASHIONABLE AMUSEMENTS UPON HAPPINESS, BY THEIR TENDENCY TO PRODUCE A DISORDERED IMAGINATION.

It is related of a French Physician, that, having been consulted by a person subject to the most gloomy fits of melancholy, he advised his patient to mix in scenes of gaiety and dissipation, and particularly to frequent the Italian theatre, adding, "If Carlini does not dispel your gloomy complaint, your case must be desperate indeed." "Alas, sir," said the patient, "I myself am Carlini, and while I divert all Paris with mirth, and make them almost die with laughter, I myself am dying with melancholy and chagrin."

There is a morbid sensibility, which corrodes and eats up life. It is the canker of the soul; and, however the subject of it may amuse others, he is never amused himself. His days are cheerless and his nights sleepless. Life to him appears a tedious burden, and the world does not contain a friend. This trait of character may be often met with in youthful circles, and would be much more often, had we power to read the feelings of the heart. All men dread, and seek to avoid it. The rich and luxurious, for this purpose, propose to themselves a great variety of pleasures. The diversions of the gaming table, of riding and visiting parties,

of balls and assemblies, are all brought in to assist in depriving time of his tediousness, and the mind of reflection. It is wonderful to see how the purposes of life are perverted by such sinful distributions of our time, and also to know that no more regret is felt for this strange perversion. It tends to increase the very evils which it is meant to cure. The imagination by this means becomes diseased; every faculty of the mind is disordered, and life itself is made most *unreal*. Numberless examples might be produced of those, who, for want of giving to the mind continued and rational employment, have fallen a prey to a distempered fancy, and whose opinions concerning themselves have been no less ridiculous than those of a patient of a Lusitanian physician, who affirmed that he was perpetually a mass of ice; and in the hottest days in summer would sit before a large fire, vainly endeavouring to thaw himself. His physician, hoping to change his opinion, procured him a dress of sheep-skins, saturated with aqua vitæ, and when he had clothed himself in them, he set them on fire. The patient then declared that he was quite warm, rather too much so, he thought, and was soon cured. But the cure of a disordered imagination is not always so easily effected. In many cases it is an inveterate and incurable malady; and we cannot guard too scrupulously against those causes which produce it. We cannot use too effectually those means which prevent it. If then my youthful readers fear the complicated evils which many have brought upon themselves, let them engage in those exercises of the mind which improve its faculties. I do not mean to say but a disordered imagination may be produced sometimes by disordered health. But ennui and hypocondria are more commonly the lot of those who spend much of their time in fashionable amusements, and depend on others, rather than on the resourses of their own minds, for employment and pleasure. They are commonly the lot of those who engage little in the active, rational, and benevolent duties of life. Let our employments be constantly those of the useful kind, and our lives, for the most part, must of necessity be happy. For then we shall have an approv-

ing conscience, and the smiles of heaven, for our consolation. To be the most cheerful and happy, our lives must be religiously devoted to the service of our divine Redeemer. Observation and experience convince us, that most of fashionable amusements increase the evils of life, rather than diminish them; destroy our enjoyment, rather than promote it. They do every thing rather than fit us for the proper performance of the duties which devolve upon us. The case of Carlini, the Italian player, is not a solitary one. Could we look into the bosoms of most of those, who spend their lives as he spent his, how miserable should we find them. Those, who may afford us most pleasure and amusement, we should find most miserable when in the solitude of their own chambers. If fashionable amusements then tend to destroy our happiness in this life; Oh, how fearful are their effects upon us in relation to the future!

ADELPHOS.

BIBLE CLASSES.

We are happy in being able to inform the friends of Bible Classes, that these invaluable institutions are revived in several of the most respectable congregations in the city of New-York. The youth, under the pastoral care of the Rev. Dr. Milner, rector of St. George's chapel, Rev. Dr. Spring, Rev. Messrs. Whelpley, Patton, Snodgrass, Cox, and Stafford, of the Presbyterian Church, and Rev. Mr. Sommes, of the Baptist Church, are deeply interested in the social study of the Bible. And from the tenderness of their feelings, as manifested in the lecture room, hopes are cherished that the still small voice of Elijah's God is beginning to humble, to sanctify, and comfort some youthful hearts. It ought to be recorded to the praise of divine grace, that in Dr. Mac Auley's Bible Classes, in little more than one year, sixty-five have made a profession of their faith in Christ, and numbers more are inquiring the way to Zion with their faces thitherward.

ANECDOTES.

LIFE A SOJOURN.

A DERVISE, travelling through Tartary, being arrived at the town of Balk, went into the king's palace by mistake, as thinking it to be a public inn, or caravansary. Having looked about him for some time, he entered into a long gallery, where he laid down his wallet, and spread his carpet, in order to repose himself upon it, after the manner of the eastern nations. He had not been long in this posture before he was discovered by some of the guards, who asked him what was his business in that place? The dervise told them he intended to take up his night's lodging in that caravansary. The guards let him know, in a very angry manner, that the house he was in was not a caravansary, but the king's palace. It happened that the king himself passed through the gallery during this debate, and, smiling at the mistake of the dervise, asked him how he could possibly be so dull as not to distinguish a palace from a caravansary: "Sir," says the dervise, "give me leave to ask your majesty a question or two. Who were the persons that lodged in this house when it was first built?" The king replied—his ancestors. "And who," says the dervise, "was the last person that lodged here?" The king replied—his father. "And who is it," says the dervise, "that lodges here at present?" The king told him, that it was he himself. "And who," says the dervise, "will be here after you?" The king answered —the young prince, his son. "Ah, sir," said the dervise, "a house that changes its inhabitants so often, and receives such a perpetual succession of guests, is not a palace, but a caravansary."

DR. GUYSE.

DR. GUYSE was blind in the latter part of his life, but he still determined to preach. After the morning service of the first day, an old lady of his congregation, en

raptured with his discourse, followed him into the vestry after the service was over, and exclaimed, "Doctor, I wish you had been blind these twenty years, for you never preached so good a sermon in your life as you have done to day." The remark was not wholly without foundation, for the doctor had been accustomed to read his sermons; but when he preached extemporaneously, his delivery was more animated and natural.

A LONG SERMON.

A PREACHER, who had divided his sermons into numerous divisions and subdivisions, quite exhausted the patience of his auditors, who, finding night approaching, quitted the church one after another. The preacher, not perceiving this rapid desertion, continued to dispute with himself in the pulpit; until a singing boy, who remained, said, "Sir, here are the keys of the church; when you have finished, will you be careful to shut the door?"

[For the Monitor.]

WE LOVE TO MOURN.

It ever seemed a solemn, serious hour,
When I must lay this animated dust,
Along the silent mansion of the tomb:
When I must quit the scenes which here I love,
My kindred, friends, my home, and all that's dear,
And wing my tim'rous flight to worlds unknown.
'Tis painful to remember the last time,
When we enjoyed the converse of our friends,
Of friends, we once have loved—who not now live
Save in our memory and eternity.
In sober, meditative hour, the mind
Anticipates the solemn closing scene,

When we ourselves, stretched on th' uneasy couch,
Shall feel that this dull, dreary life is o'er.
Who from his bosom gladly would divorce
His sorrow for the dead? All other wounds
We seek to heal. All other sorrows we
Forget. But over this in solitude
We silent muse, and nurse, and cherish it.
What mother would forget, while life shall last,
The lovely infant, withered and cut down,
Like a fair flower, in its mother's arms;
What mother could forget, though recollection
Be a pang? What child foget his parent,
Though he remember only to lament?
Of former friendship over which he mourns,
Who, even when he sees the corpse descend
Into its narrow house, and hears the earth
Fall on the coffin with chill, hollow sound—
E'en when he feels his heart within him crushed,
In closing of its portal, would accept
The consolation, which the Lethean wave
Might bring? No! love survives th' oblivious tomb,
And is the noblest gift of Heaven to man,—
On earth shall bloom, but ripen in ETERNITY. G.

TO CORRESPONDENTS.

Werner—Kaph—Xanthus—Emilius—Xavier—Gordon—B. B.—E.—P.—C. F.—t.—and several others, have been received and will be attended to immediately.

☞ The Editor exceedingly regrets, that a valuable article, entitled "The Slave," was received so late that to insert it in this number was impossible.

THE MONITOR.

THE Christian Public are respectfully informed that this popular work will be published in the present superior style, issued the first of the month, and afforded at the low price of $1 per annum for the common paper, if paid in advance. The superfine will be charged at $1,50, payable the first of May. Where the superfine quality is not paid for by the tenth of Feb., $1,25 will be demanded invariably, and after the close of the year $1,50 will be expected for the common, and $2 for the other, and the work continued till arrearages are paid.

Clergymen who receive this are requested to obtain patronage for it among their people. For every 5 copies they order, they may account for four, and if more than 25 copies, they shall receive 25 per cent. on their subscription. The work will be delivered to order at the[ir] own Bookstore, at the Post office, or any other place in Boston. The first volume may be obtained in half binding for $1,25 at their Bookstore, or at the Bookstores of Messrs. Bliss & White, New York, and Mr. E. Littell, Philadelphia.

CUMMINGS, HILLIARD & Co.

Boston, Jan. 1824.

N. B. All communications respecting the pecuniary concerns, or the distribution of the work, may now be addressed to Cummings, Hilliard & Co.

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. MAY, 1824. NO. 5.

CONTENTS.

Human Depravity 145
Essay, No. V.—Family Prayer 146
Importance of the Christian Min-
istry 150
To a Slave 158
Councils and Committees . . . 160
Occurrences of Mahomedanism . 160
Letter to Records of the
Times 163
Mrs. Crosse 167
The Dissent 170
Extracts from an Address be-
fore a Sabbath School . . 172
Old Age compared with Youth
and Middle Age 174
Literary Notices 177
Questions 179
Poetry—Gethsemane 179
To Correspondents 180

ONE DOLLAR PER ANNUM.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

No. 1 Cornhill.

Printed by Hilliard & Metcalf.

1824.

WORCESTER'S GEOGRAPHY.

CUMMINGS, HILLIARD & CO.

Have just published a new stereotype edition of Worcester's Elements of Geography, Ancient and Modern, with an Atlas.

In this Geography scholars are examined for admission into Harvard and other Colleges. It is also, by order of the school committee, used in all the public Grammar Schools in Boston, and to a great extent through the country.

Extract from the Preface to this Edition.

In the stereotype edition of the *Elements of Geography* the quantity of matter has been much increased, various alterations have been made in the arrangement, and considerable changes also in all parts, the modern geography, the ancient, and the tabular views. The design has been to render the work more instructive and interesting; and more convenient for use, both to the teacher and the pupil.

The Atlas has also been revised, and a new map of the Eastern and Middle States has been added to it.

In future impressions the present arrangement will remain unbroken. The more permanent matter is so separated from the more changeable, that the necessary alterations in order to accommodate the information to a recent date may be made without changing the general structure of the book, so as to occasion difficulty in using it in classes.

The work, recently published, entitled "*Sketches of the Earth and its Inhabitants, with one hundred Engravings*," will be found a suitable companion to the Elements, for those who are desirous of extending their acquaintance with the most interesting topics connected with the pleasing and useful science of geography. Several of the plates contained in the "Sketches" have been inserted in this edition of the Elements, in order to illustrate some of the most prominent or characteristic matters relating to different countries.

In its present form the work will, it is hoped, be found in various respects, more satisfactory, and less unworthy of the favour which the public indulgence has given it.

March 1824.

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. MAY, 1824. NO. 5.

CONTENTS.

Female Depravity 153
Mr. V.—Family Prayer 156
Influence of the Christian Mon 157
Poetry 158
Rules and Conditions 161
Influence of Misrepresentation 162
Extracts from Journals of Mis 165
Poetry 167
The Disease 170
Extracts from an Address before a Sabbath School 172
Old Age compared with Youth and Middle Age 174
Literary Notices 175
Questions 179
Poetry—Gethsemane 179
To Correspondents 180

ONE DOLLAR PER ANNUM.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

No. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

WORCESTER'S GEOGRAPHY.

CUMMINGS, HILLIARD & CO.

Have just published a new stereotype edition of Worcester's Elements of Geography, Ancient and Modern, with an Atlas.

In this Geography scholars are examined for admission into Harvard and other Colleges. It is also, by order of the school committee, used in all the public Grammar Schools in Boston, and to a great extent through the country.

Extract from the Preface to this Edition.

In the stereotype edition of the *Elements of Geography* the quantity of matter has been much increased, various alterations have been made in the arrangement, and considerable changes also in all parts, the modern geography, the ancient, and the tabular views. The design has been to render the work more instructive and interesting; and more convenient for use, both to the teacher and the pupil.

The Atlas has also been revised, and a new map of the Eastern and Middle States has been added to it.

In future impressions the present arrangement will remain unbroken. The more permanent matter is so separated from the more changeable, that the necessary alterations, in order to accommodate the information to a recent date, may be made without changing the general structure of the book, so as to occasion difficulty in using it in classes.

The work, recently published, entitled "*Sketches of the Earth and its Inhabitants, with one hundred Engravings*," will be found a suitable companion to the Elements, for such as are desirous of extending their acquaintance with the most interesting topics connected with the pleasing and useful science of geography. Several of the plates contained in the "Sketches" have been inserted in this edition of the Elements, in order to illustrate some of the most prominent or characteristic matters relating to different countries.

In its present form the work will, it is hoped, be found in various respects, more satisfactory, and less unworthy of the favour which the public indulgence has given it.

March 1824.

Lady Lib ... ian

THE MONITOR.

VOL. II. MAY, 1824. NO. 5.

[For the Monitor.]

HUMAN DEPRAVITY.

Nam vitiis nemo sine nascitur: Optimus ille est,
Qui minimis urgetur. Hor.

The above is a wonderful passage. When we ponder its import, the age in which it was written, and the character of its author, we must acknowledge its importance. It asserts that all men are natively vicious; and that the difference between one man and another is not that one is vicious and another without vice, but that some men have few, and others many vices. It may be thus translated—the original however has much more strength and emphasis:

Men without vices are not born;
And he alone is best
Who lives with fewest inly worn,
Or outwardly express'd.

This was without doubt the real sentiment of Horace; not that he had any humility on account of it, or hostility to its nature: but he was a man of observation, of great ethical aptness, and practically acquainted with human nature as to its principles and its profligacies. Whence we remark,

1. That the fact of universal human depravity is discernible by the light of nature, and that all men believe

it in the general—i. e. when they can do it without disturbance to their own pride, or when self is for a moment forgotten.

Allow me, Mr. Editor, to illustrate this sentiment with an anecdote—a fact. A young man of great parts and promise, with whom I am well acquainted, and who is now eminently one of the excellent of the earth, (his eye will never see this article, I suppose,) after graduating with honour at one of our colleges, returned to his native village, and commenced the study of the law with his own brother, a very respectable civilian, of high standing in his profession, and valued as a gentleman by a large and polite circle of acquaintance. Soon, however, the mind of the youth was impressed with the realities of eternity, under the preaching of a passing minister of Christ, whose discourse produced such an effect as utterly to disqualify him for the arid pursuits of a law student. His brother was displeased, and used every measure to dissuade him. It was vain. He is now a useful minister of Jesus. Once on a visit to his paternal mansion and native home, after pungently preaching on the subject of the wickedness of man, and applying it disagreeably close to the consciences of his hearers, his brother, who had heard the sermon, remonstrated with him on the severity, and extravagance, and uncharitableness of his positions. "Ah! brother," replied the preacher, "you saw yourself and were offended with the mirror because it reflected you so truly; if self were not in the way, I know you would acknowledge and maintain it, with respect to *all other men*, that they are depraved beings. You may deny it now, and verily think yourself sincere in disbelieving it; but you act on my principle, and I well recollect, when I entered your office you inculcated this very doctrine, and impressed it upon my youthful mind. You told me never to trust any body; and that I could not be safe in dealing with men, especially with strangers, unless I went upon the assumption that every man was 'an unprincipled rascal,' until by long acquaintance and decisive evidence I had proved the contrary." His brother recollected the conversation, and closed the argument. So true i

t that we often sentence ourselves in the judgment we ass upon others. Horace makes the same reflection n the same Satire (iii. Book 1.) from which our motto s taken; and what is quite remarkable, it is the very ext preceding line.

——————Eheu
Quam temerè in nosmet legem sancimus iniquam!

endered thus,

Alas! how rashly mortals vain
In others doom themselves to pain!
Enact a law whose proper force
Entails upon themselves a curse.

Few censors of the faults of other men have so fully exemplified their own doctrine, as did the learned, ingenious, accomplished, and abominably wicked heathen, Quintus Horatius Flaccus.

2. Our second remark from the motto is—the need of revelation as great and universal. The light of nature can ascertain the malady, but can neither account for it, nor tell exactly how God regards it, nor what is its just desert, nor whether it can be cured. Horace knew nothing about the antidote, and he was not duly convinced of the bane. He knew nothing of a Saviour, or of the possibility of redemption.

'Tis revelation satisfies all doubts,
Explains all mysteries, except her own;
And so illuminates the path of life,
That fools discover it and stray no more.
COWPER.

Men are all sinful "from the womb;" and they desperately need two things, viz. pardon and purification, or deliverance from the condemning efficacy and the internal domination of sin. These are inseparable, though distinct. They both belong to those only who "obey the gospel." The grand instrument of purification is "the truth as it is in Jesus." Other inventions there are many, but they are altogether fallacious. The old expedient of trying to hide it, will not do. It never suc-

ceeds. We must know our sinfulness, we must contritely acknowledge it, and humbly beg for mercy—or, sin will have in our polluted bosoms an eternal murderous throne. We have no interest in veiling the truth—none in mistaking it, none in ignorance of it!

DISCIPULUS.

ESSAY.....NO. V.

FAMILY PRAYER.

AND the Lord appeared unto Abram and said, unto thy seed will I give this land; and there builded he an altar unto the Lord who appeared unto him And he removed from thence unto a mountain on the east of Bethel, and pitched his tent,—and there he builded an altar unto the Lord and called upon the name of the Lord.

THE primary business of labourers in the gospel vineyard, is to exhibit truths for men to believe, and inculcate duties for men to perform. Some duties more immediately respect God, others our fellow men. Some relate to the affections of the heart entirely, others relate to the conduct as exhibiting the state of the heart. Some duties are personal, others are social. Some of them are so broad in their basis and so extended in their consequences, as to combine a reference to God and man,—to the heart and the life, to personal and social concerns. Of this kind is FAMILY WORSHIP. The incidents in Abram's history placed at the head of this essay acquaint us with patriarchal feelings and conduct respecting this duty. The father of the faithful erected altars for family worship wherever he dwelt. The Scriptures assure us that special favours were conferred on Abraham on account of family religion. When God was about to destroy Sodom and Gomorrah for their wickedness, he made his friend the patriarch acquainted with it. The reason assigned for his doing so deserves attention. And the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the

nations of the earth shall be blessed in him? for I know him, that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham, that which he hath spoken of him."

Believing Gentiles are pronounced the spiritual children of Abraham. As such they and their families are entitled to the blessings and privileges which belong to Abraham's seed—and they are under solemn obligations to perform the duties of family religion which that patriarch performed. Hence it is their duty as heads of families, to put upon their children the seal of the righteousness of faith, to command their children and their household after them, that they may keep the way of the Lord; and to maintain the family altar for religious worship. And as all parents are under infinite obligations to be pious, and followers of them, who through faith and patience have inherited the promises, the inference is direct and plain from the example of Abraham, that every family ought to maintain a domestic altar for religious worship.

In this Essay, (belonging to the series on Prayer,) we propose, 1st, To explain the duty of family worship, and 2d Enforce its perforce its performance.

First. Some explanation of the duty of family worship claims our attention. It embraces calling the family together to hear religious truths, to address the Father of mercies, and to render him a tribute and praise.

Before the days of Moses, no written revelation was possessed. But doubtless the pious Patriarchs when surrounding the family altar with their households, were accustomed to acquaint them with those manifestations of his character and will, which God had then made to his covenant people. A similar course is now suitable. Reading a portion of the lively oracles of God, is an interesting and useful part of family worship. Efforts should be made that all the members of the family give attention and seek to understand and apply the truths which are read. Should the chief ruler of this nation visit our dwellings with important communications to each member of the family, how unsuitable it

would be that one should be absent, another at work, a third at play, a fourth inattentive, and all indifferent to his messages. But how much more unbecoming thus to treat the Ruler of the Universe, when he condescends to visit our dwellings, and by his inspired word addresses truths of eternal importance to each individual pertaining to the family. We ought never to suffer unnecessary business, domestic cares, indolence, or wandering thoughts to divert our attention from the momentous truths of God's word addressed to us around the family altar.

It tends to promote the edification of families, sometimes to have explanatory and practical remarks, either read or extemporaneously made, in connexion with the Scriptures. Heads of families are constituted the teachers of their households, and they ought daily to instruct and encourage them to worship God in spirit and in truth.

Addresses to the Father of mercies is the leading object in family worship. In these it is suitable that we realize the relations which subsist between God and ourselves. While we adore him as the Infinite Fountain of every perfection, we should feel our obligations to love him supremely. While we acknowledge him our Creator, Preserver, and constant Benefactor, we should trace all our family mercies to his hand, and around the domestic altar render him our united thanks. There too, it is highly important that we sincerely and penitently confess family sins. In many things we offend, in all we come short of that perfect conformity to the moral image and holy requirements of God which is our duty. Job has left us a pious example of parental solicitude about family sins. When his children had been only feasting together from under his eye, "he sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continu-
"

families continually need the protection, guidance, blessing of Jehovah, it is particularly necessary that

they pour out petitions for pardoning mercy, and supplications for all needful supplies, both in temporal and spiritual concerns. Great pains should be taken by heads of families that their households be instructed and urged to engage in family prayer, with those feelings and that deportment which are necessary to a right discharge of this particular duty.

To indulge them in sleep or levity, when they might and should be awake and devout, is sinful in parents and ruinous to their children. And aggravated guilt is accumulated by members of religious families, if, with godly examples and faithful instructions on the part of heads of households, they are inattentive and undevout in the devotions of morning and evening. These are the times in which it seems peculiarly suitable that the domestic altar should be surrounded. And some of the affections suited to the duty have been enumerated. As gratitude and thankfulness are among them, it doubtless will contribute to enliven devotional feelings, often to have singing in family worship, where a knowledge of music is possessed and the circumstances of the family are favourable.

We shall proceed,

Secondly, To enforce the performance of the duty of family worship. For this purpose a variety of considerations present themselves. The limits of this essay will admit of only a small selection from them.

Family worship is a reasonable duty. God implanted in our natures social affections. It is he who has granted us family endearments. What can be more reasonable than that the heads of families should recognize their dependence on God for every blessing. When his watchful providence has protected them from the pestilence which walketh in darkness, and awaked them as a family to rejoice in the Divine goodness, what base ingratitude must it be not unitedly to acknowledge his guardian care. Since it is God alone who can protect us and ours amidst the dangers of each day, since he alone can supply our necessities, what stupidity not to implore a daily blessing at his hands. This duty is so plainly consonant to reason, that we find a propensity to it even

in idolaters. Laban had his household gods, which Rachel stole from her father. Micah had his family altar for idolatrous worship. In pagan lands, at the present day, most families have their idols, to which they render the professed devotions of the family. Though idolatry is every where criminal, because it springs from human depravity; yet the practices of Pagans reprove those in christianized lands who have no family worship.

Again, the worship of God in the family is highly conducive to their best interests. Were there no life but the present, whatever tended to promote domestic happiness and improve the moral condition of society, would be highly beneficial. And is there any thing which has a greater tendency to promote these objects, than family religion? When their minds are daily refreshed with the conviction that they are in the immediate presence of God, that they are entirely dependent on him and accountable to him—and that he delights in those who in every station and relation of life, love and serve him, will not these considerations tend to benefit all the social relations; to unite in learning truth and duty, in acknowledging the same obligations and mercies; in the confession of common sins, and in imploring common mercies, seems to identify the interests and tends to assimilate the feelings of families. The precepts of God's word read in the family render each member acquainted with his particular duties and the motives there presented to view are the most powerful ones which can be used to enforce their performance. In proportion as these are understood, and affectionately enforced, we may hope God's blessing will render them influential. Those who are the best members of families, make the best members of society and of community at large. The more faithfully households are trained to habits of industry, morality and piety, from the motives of the Bible, the more reason we have to conclude they will be respectable, useful, and happy in this life.

But we must not forget that these households are all probationers for eternity. This consideration adds an incalculable importance to family worship. All the ex-

amples and instructions of heads of families, have a moral influence, either favourable or unfavourable on those over whom they are placed. If parents pay no regard to the word and worship of God before their children, how can they expect their influence will do otherwise than to render all under their control unmindful of the great truths and duties of religion? What parental reader can bear the thought of having his influence over those whom he has been instrumental of bringing into existence, and who are very dear to him, tend to harden them in sin, and render them more and more the objects of the Divine displeasure? And such is the moral influence of every irreligious neglecter of family worship. On the other hand, those parents whose examples and instructions are full of reverence for God, for his word, his worship, and his service, are directly and indirectly, exerting an important and salutary influence over their households. And since the effectual fervent prayers of the righteous avail much, their daily devout prayers with and for their families, will not be in vain. They have reason to hope that God will pour his Spirit on their seed and his blessing on their offspring. What indescribable raptures will those feel, who are through grace enabled to present their families before the throne of glory with this language, "Behold us and the children which thou hast given us." What is all this world can bestow in comparison with such felicity. Besides, not only their children, but their latest posterity may feel their pious influence. Even nations may be blessed in consequence of their family worship. Their children and children's children may be a godly seed. Many from among their descendants may rise up to be lights to the church and eminent blessings to the world, who, if their ancestors had been different moral characters, might have been nuisances, and curses to their race. It is abundantly manifest that family worship tends to prepare households for usefulness and comfort in life, for a peaceful death, for a judgment day, and a happy immortality.

Where is the pious parent who regrets the erection of a domestic altar? Where are heads of families so des-

titute of every tender sensibility that they can refuse or neglect a practice so conducive to their own and their children's immortal welfare?

Once more, we must remind our readers that many passages of God's word plainly inculcate the duty of worshipping God in the domestic circle. If there are no particular precepts on this subject, there are general ones which clearly embrace it. "In all thy ways acknowledge God," as plainly inculcates family religion as any particular precept could do. The examples of the pious in every age show that it is an important part of personal religion to manifest it in the family. Besides, common sense, in every age, will confirm the decision, that the neglect of family worship is a blot in the religious character of any who consider themselves Christians. The authority of God, the examples of the pious, and the inconsistency of pretensions to religion, where there is an habitual and allowed neglect of family worship are affecting considerations to stimulate us in daily and devoutly surrounding the domestic altar.

Finally, the awful denunciations of inspiration against the irreligious, ought to awaken every head of family to this important duty. By the prophet Jeremiah, in the form of an imprecation, God has threatened to pour his fury on the heathens that know him not, and on the families that call not on his name. Jehovah proclaimed himself from the top of Sinai "a jealous God, visiting the iniquities of the fathers upon their children unto the third and fourth generation of them that hate him."

How awfully infatuated must he be, who dares to provoke the fury of a jealous God, against his own family? This one denunciation is sufficient to make every irreligious family tremble, did they but realize their awful exposure to the Divine vengeance. This is enough to awaken every pious heart to plead with God, that instead of pouring his fury on prayerless families, he would be graciously pleased to pour upon them a spirit of grace and supplication, that they may be changed into Bethels.

Here let us be reminded that our subject is not a matter of mere speculation. It is of practical and everlasting

importance. And are there not many families around us who from week to week, and from year to year, never surround a domestic altar! What pious heart can forbear lamenting it! Let us expostulate a moment with such families. Can you expect the blessing of God, while you refuse to seek it? Can he be pleased with your refusal to acknowledge his goodness, confess your sins, and implore his mercy in your family capacity? What if you enjoy temporal prosperity? Have you not reason to fear that God is granting you *your portion in this life?* And what if he should say of you as of Ephraim, "joined to idols, let them alone." Can you gain by the neglect of family worship what will counterbalance the evil consequences of neglecting it? You are perhaps making many excuses for your neglect. Had we time, some of them might be introduced, and exposed. But a shorter course will suffice. Have you who are heads of families, any excuse for neglecting family worship, which you dare to carry and plead at the bar of God? It is impious and ruinous to quiet your consciences with any excuse which will not answer you there. Presently all your opportunities of family prayer will be past, and your moral influence on others, forever sealed. And why may we not hope that some readers who are heads of families in view of the authority of God, the advantages of performing this duty, and the evils of neglecting it, will resolve in the strength of the Lord no longer to delay it. We must admit the distressing consideration, that where the truth does not have an effect to reform you, it will awfully aggravate your condemnation.

Is it whispered, some professors of religion never pray in their families? And is there not a scandal thus brought on the cause by such neglect? What if your abilities are small and your diffidence great, cannot you find some words to express in presence of your families, your thanks to God for family mercies, and your desires for his blessing? Could not you spread their necessities before an earthly benefactor, if they were perishing with famine, and return him thanks for supplying them? And were your feelings right, would you not be able and disposed to engage in family worship? At least, you

could read prayers, till you acquired ability and confidence to pray without. You ought to feel that you are clogs to the church, while you neglect family worship. We rejoice in the confidence that there are many praying families. We rejoice in their moral influence. We entreat them to be more devout and more spiritual in their worship, and then its salutary influence on their families would be more apparent and more abundant. May almighty grace multiply praying families and praying souls every where.

INFLUENCE OF THE CHRISTIAN MINISTRY.

[*Concluded.*]

The morality inculcated from the sacred desk is derived from the word of God, which, even by the concession of infidels, contains the most pure and perfect system that ever was promulgated. Its superiority is owing to its having urged higher motives to the practice of virtue than could have been conceived by uninspired and imperfect men. This morality appeals to the heart, and regulates all its affections, and proposes as its rewards, not the approbation of men, but that of our consciences and of God. No other system of morality ever made its followers better. To prove this assertion, we must again contrast Christian with Pagan nations, or compare the morality of the professors of the Gospel with that of those who reject it. The best test of principles is the practice of those who adopt them. If our limits would permit, we might here cite from the records of history, awful examples of vice as exhibited in the lives and conduct of the wisest and most celebrated of the heathen. We would barely remark, that by them every species of lust was carried to the greatest excess; revenge was a virtue, and self murder perfectly justifiable. Infidels of the present day stand upon no better ground as to morals, except so far as they may have adopted into their code some of the precepts of the Bible. And here they have been careful to select only

such as would tend to advance their interest or their reputation in the world. With them, instead of the command, "not to do evil that good may come," it is held that the end justifies the means, and instead of the the forgiveness of injuries, or of those who have trespassed against them, a phantom which they call *honour*, leads them to seek the life of those who may have offended them; instead of loving their enemies, they hate them with a fiend-like hatred; intead of praying for them, they imprecate the direst curses on their heads. Such conduct, if generally followed, would render our world an Aceldama, and fill it with groans and tears. That it is not, is owing to the benign influence of Christian morals, disseminated and enforced through the preaching of the Gospel. No great reformation can be expected, till this becomes more general throughout this country. Were every village, parish, and district in the land to enjoy the preaching of the Gospel, it is believed that a surprising change in this respect would soon take place. Instances of intemperance, of gambling, of profanity, and of breaches of the Sabbath, would diminish, and the practice of those virtues which add to human happiness would greatly increase. To accomplish so desirable an object, every friend to virtue, and every follower of the Redeemer, should make one grand effort.

All other objects, however, become of minor importance, when compared with the religious effects which the preaching of the Gospel is designed to produce. By the express appointment of the divine Author of our holy Religion, it is one of the most important means for the salvation of sinners. He promised, while on earth, to be with his ministering servants to the end of the world, and this gracious promise he has continued gloriously to fulfil, in every succeeding age, down to the present. The descent of the Holy Spirit has not been confined to the day of Pentecost, and an immense number of others besides those to whom Peter preached, have been pricked in their hearts, and led to inquire, what they should do. Not one, but thousands of displays of mercy and of grace have attended the faithful

preaching of the Gospel, and most, if not all those, who now live by faith and rejoice in hope, ascribe it all to the blessing of God upon the exposition of divine truth. Never do mortals become more assimilated to the inhabitants of the heavenly world, than when, laying aside their earthly cares and concerns, they assemble and bow around the publick altar, and listen to the message of the Most High, by the mouth of his ministering servants. Here we are directed in the way to Heaven, and here we find consolation for all our sorrows; death and the grave are deprived of all their terrors, by having unfolded to our view the resplendent glories of the heavenly world. Upon this part of our subject it is unnecessary to enlarge, as it is only the believing few who feel and realize its importance. Though the Gospel is now slighted and rejected by the majority, even in christian nations, and has never been heard of by many millions of the human race; yet the pious soul may rejoice in anticipation of that day, when in obedience to the divine command, the Gospel shall be preached to every creature.

[For the Monitor.]

THE SLAVE.

There is a slavery in New England, which is not less real in its nature, or dreadful in its consequences, than that, to which the subjects of West Indian oppression are subjected. The story, which I am about to relate, is that of many unhappy captives among us, who, for a temporary gratification, are willing to sell themselves to a bondage, from which it is almost impossible to be freed.

Elverton was a member of one of those numerous happy families, which have distinguished New England, as the abode of peaceful and virtuous enjoyment. His parents had fixed upon him and his sister all their affections and hopes, and their great object in the world,

next to preparing themselves for another, was the intellectual and moral advancement of their children. Their exertions appeared to be crowned with success. The son, especially, soon began to evince superiority in the powers of his mind, and in the amiable qualities of his heart. The pious education, which he was receiving, seemed to be firmly fixing in his mind those principles, which his parents hoped would constitute a sure defence against the temptations to which youth is exposed. There is, however, but one such safeguard, and that is the Spirit of God. The necessity of this was not sufficiently felt by the parents of Elverton; and they exposed him to the dangerous influence of a college life, relying on the protection of moral principles, which they supposed had been established too firmly to be shaken.

At first he was astonished and even shocked at the prevalence of an utter disregard of those religious and moral restraints, which he had been taught to respect. He shuddered to hear God's name profaned,—to see his sabbaths broken,—his ordinances ridiculed. He trembled when he discovered that many, who held forth fair and promising appearances to their friends, were abandoned to every vice in their hours of midnight revelry, and his heart sunk in sadness at the thought, that he too might one day be addicted to the cup and to its attendant immoralities. By degrees, however, he lost his sensibility; he grew less displeased with the conversation of his new associates; he could smile at the wit, and pass over the blasphemy; and, in the convivial meetings of his new friends, he soon began to occupy a place. He still abhorred the guilt and consequences of intemperance, but he loved to see the wine sparkle in the cup;—he would not submit himself to its inebriating power; but he loved to feel its exhilirating and gladdening influence. His descent was soon begun, and its progress was rapid and easy. The middle of his second year found him an altered man; his regular habits broken, his health impaired, his reputation tottering, and his affections alienated from his home. The usual vacations were no longer anticipated with delight, for

his conscience was not yet silenced, and the associations connected with his home revived it in all its power. The yet happy inmates of the family loaded him with kindness and favors, but they were as coals of fire upon his head. The proofs of his father's indulgence stung him, for he knew he was not deserving of them. His sister's unwearied kindness was irksome, for it reminded him that he was preparing a cup of misery for her lips; and when his mother turned upon him her eye of solicitude and affection, it was agony to him, for he knew that he was daily becoming the viper which would sting her to the heart.

His father observed his growing indifference, his averted face and unhappy air, and suspecting that all was not right, made inquiries, which acquainted him with the precipice, on the brink of which his son was standing. After the first shock of surprise and sorrow had passed away, every exertion was made, which paternal authority, or maternal or sisterly affection could devise, to win back again the son and the brother to virtue. Elverton wept when they talked to him of prospects blighted, a sister broken hearted, and the grey hairs of parents brought with sorrow to the grave, and he promised reformation, with such apparent sincerity, that the mother and sister dried their tears, and once more smiled upon him as upon one that had been lost and was found. The deep expression of anxiety began to fade from the father's countenance, and hope if not joy once more became an inmate of the family.

But how little reliance can be placed in such a promise of reform. There seems to be some mysterious but irresistible infatuation, which hurries a man onward, after once tasting of the cup, to drink it to the dregs. Elverton made resolution after resolution, and stood, as he thought, firm in their strength, but when temptation came, they melted away, like snow before the sun. His parents and sister soon awoke to the agonizing conviction, that he was revolving in the outer circles of a whirlpool, which must soon engulf him forever.

A short time after this, however, he and a few of his associates were stopped a moment in their career, by a

shock, which came suddenly but irresistibly upon them. One of their companions was called to his death bed, in consequence of his habits; and after having, for several days, raved in delirium, or sunk in unconscious stupor, he revived, as is frequently the case, just before he died, and was allowed a few hours of renewed intellectual existence.

This returning health of mind was hailed by his parents, as indicative of the restoration of health of body. But he told them he knew that he had but a short time left him upon earth, and that he must make use of the little that remained, in endeavouring to warn others of the rock, towards which he was irresistibly driving. He sent for four or five of his associates, and Elverton was one of the number. The scene which they witnessed at his bed side made a most fearful impression. The young men would before have acknowledged, in words, the almost certain consequences of their vice, but here they saw them, in reality, embodied in such a form that their whole force could be appreciated. The emaciated cheek and hollow eye of their favorite companion,—his broken and sepulchral voice,—his dying bed and gloomy prospects for eternity;—a father pacing the room with compressed lip, contracted brow, and a countenance shewing that there was no trifling emotion within;—a mother turning away in the violence of her agony, from the son she loved;—a group of little ones around, in amazement and terror, though scarcely old enough to understand the cause. The dying man urged his former associates, for some time, with the greatest earnestness, to abandon the pleasures they had chosen, "for," said he, "they will inevitably bring you where I am." "But I know not," continued he, "why I should distress you now; wretchedness will come upon you soon enough, and I have no hope that you will avert it, by leaving the paths you are pursuing. I have tried resolutions, and I know what they are, and firmly believe, that, were a miraculous power once more to raise me from this state, and to restore me again to life and hope, I should soon return to the cup, and to the miserable death bed to which it has brought me." As he spoke this, his whole frame was

agitated by the violence of his emotion. His voice and his nerves were strong, but not with a natural energy; his eye glistened, but it seemed to be with no mortal expression. His companions could endure the sight no longer, they left his bedside, and he soon went down to the grave in sorrow.

For some time it really seemed that the voice of the dying man had not been raised in vain. Elverton was almost crazed by the shock it had given to his delicate sensibilities and the naturally warm feelings of his heart, and for a few weeks they all appeared to feel the impression, and to be strong in the promises of reformation. But their dying companion did indeed know too well the value of such resolutions. In about a month one returned to his vomit and his wallowing, another and another followed and began to drive more furiously than ever on the fatal road. In a short time Elverton alone remained, and he was but a wreck. The propensity had in his case been more nearly eradicated, but its roots had been so deep and strong, that the fruitful soil was torn up too, and his feelings and faculties seemed to have withered in the violence of the operation. "It is indeed," said his father, "a sad alternative that is offered my boy. I believe he is saved from being dashed upon the rock, but he is dropping to pieces on the sand."

He began, however, slowly to recover, and as his health and spirits returned, he did not yield himself to the temptations which they brought with them. His friends were slow to place confidence in these pleasing appearances, but after a year of successful probation had elapsed, and he had regularly received his degree at college, and had entered with favorable prospects upon the study of his profession, their hopes began again to revive. Elverton persevered in the relinquishment of his old companions and pleasures, and his mind was strengthening itself and his habits were becoming firm, and the father and mother, who were now beginning to decline in years, could not refrain from again leaning upon their son.

The life which Elverton was thus leading was a con-

stant and severe reproof to his former associates. In vain did they endeavor to silence the voice of conscience while they had before them such an example as his; and one evening as they were sitting together, indulging their common and habitual sin, they determined, in the malice of their hearts, to make an effort to bring back again to them their reformed companion. The plan was laid, and a time appointed for its execution. [*To be concluded in our next.*]

[For the Monitor.]

MR. EDITOR,

THE extract on "Geology," in the Monitor for February last, brought to recollection the following article in Rev. Doctor Harris's *Minor Encyclopedia*,

ON CORALS AND CORALLINES.

Myriads of the coralline tribes cover the bottom of the mighty deep, and from their mazy groves of most curious ramifications with infinitely fine expressions of skill and elegance of taste.

Far as the sun's influence can penetrate the ocean, there are great varieties of vegetables. Beyond the prospect opened by the lowest ebb, the rocks are clothed with these; and they often extend many hundred yards into the main, more or less, in proportion to the depth of the water. But within a few miles of the rocky shores, the region of vegetation ends; another scene of things seems to take place; and life is found pervading every substance. In those submarine fields, where all animating principles are awake in full energy, no productions merely vegetable can long find a place: they would soon be covered over with incrustations formed by the innumerable orders of living creatures which there spread their habitations.

Among all the varieties of substances dredged up from forty and fifty fathoms of water, no organized forms are discoverable, void of animation; but they are thoroughly replenished with productions of most elegant workmanship, which breathe life at every pore.

It can be no less astonishing than pleasant to survey the energies that are awake, working in the marvellous retirements of life, which fill the depths of the ocean with structures of endless variety and beauty; and to observe such attention paid to their preservation, such means of defence given them against external injuries, such capacities bestowed on them of obtaining food and nourishment, that they live in the immoveable abodes in vigour, health, and plenty, until old age comes on, and the springs of life decay; when new generations of their offspring arise around them, and they become inclosed forever in their marble tombs.

The contemplation of these wonderful orders of life, while it raises in the soul the most delicate sensations, cannot fail to elevate our thoughts in admiration of that Universal Operator who formed all things. His diffusive energy pervades and animates the whole creation. The certainty of his omnipotence, the exhibitions of his wisdom, and the tokens of his goodness, are to a pious mind, the most cheering of all reflections. One who feels these impressions, sees HIM in every thing, and cannot admire the smallest and most remote of his works, without thinking of HIM.

The ideas of creative wisdom, disclosing its marvellous energies in these unseen regions of the deep, so far removed from the human eye, leaves such impressions of that universal influence, so apparently displayed, yet felt so incomprehensibly, as fills us with wonder and admiration. Indeed the whole economy of nature in the submarine regions opens a boundless scene of wonders that remain to be explored, and exhibits, in the most striking manner, the all-pervading influence and care of the great Creator, of whose wisdom not only is the earth full, but also the wide and deep sea, wherein are things creeping innumerable, both small and great animals.

[For the Monitor.]

INFLUENCE OF MAHOMETANISM.

Had the Mahometan religion disseminated the poison of its principles among pagans only, there would be less to deplore in its ravages; but it has not been limited to pagans. It has cast a thicker gloom over countries where Christianity once flourished, and made that land where the light of the Gospel first shone, like the valley of death. In the vast empire, through which the Arabian impostor has spread the terror of his arms, is included the land of the prophets, where Christ and his apostles laboured and suffered. There the absurd doctrines of the Koran have supplanted a revelation from God, and converted the churches, which were consecrated to his worship, into Mahometan mosques, which no Christian dares enter on pain of death. It has profaned every thing that was sacred, and made these, once the finest portions of our globe, like the sands of Arabia. The desolating tide has swept away the labours of apostles and succeeding disciples of Christ, till scarcely a vestige of their holy religion remains.

Christian philanthropy has surveyed this vast empire of darkness, and has commiserated the sufferings of more than ninety millions of the human family, loaded with the chains of despotism; but while it has been moved with compassion for the slaves of this execrable delusion, it has shrunk back from any attempt to extend to them the blessings of Christianity.

It has looked towards the pilgrim as he wandered to the shrine of his prophet, and would have directed him to the cross of Calvary; but for ages it has despaired of success in this benevolent work. One generation after another has sunk into oblivion without the knowledge of the Saviour;—and, till lately, it was supposed that christian benevolence could not break the Mahometan powers, or send the Gospel to those whom it had enslaved. But such an opinion is now proved to be false. That power is already weakened; the benevolent work, which shall repair the ruins of the wide-spreading desolation, has commenced, and it will go on till all those

countries, which are now covered with Mahometan darkness, shall again be visited with the light of the Gospel. †

[For the Monitor.]

THE VALUE OF REVIVALS OF RELIGION.

As in the natural world there are seasons, when the warm rains and genial influences of the sun conspire to crown with abundance the labours of the husbandman; so in the moral there are seasons, when there is an unusual growth in christian graces, and an unusual number are turned unto the Lord.

Religion in these is the same as at other times. The means employed, the effects produced, and the standard by which these effects are tried, are the same. The only difference is in the degree, extent, and influence of religion. These, therefore, constitute the proper test of revivals.

First, the degree and extent.

The best Christian is compelled constantly to struggle with the remains of his corrupt propensities, which often entice him from the path of duty, and cause him to tarnish his profession. By the aid of divine grace his efforts are sometimes increased, and he makes unusual advances in holiness. But in revivals these unusual advances in holiness are made by Christians generally. Their knowledge of God, of themselves, and of duty, is rapidly increased. "Their exercises of faith, love, and humility, instead of being occasional, become frequent," and almost perpetual. Thus in a little time their piety acquires unusual "strength and stability;" and their example shines with a corresponding lustre.

Again, the conversion of one sinner is an event, the value of which as much transcends our feeble comprehension, as the destinies of eternity. But in revivals many are converted. As much is done for the salvation of souls in a few weeks, as is ordinarily done in many years.

Secondly, the influence of religion in revivals.

The influence of religion on society has always been salutary. But in revivals, this influence becomes so powerful, that a reformation, which all other causes failed to effect, is almost immediately produced. This has been strikingly illustrated in our colleges. During those seasons when God has poured out his spirit, there have been an unusual regularity, sobriety, and industry in those, who were not converted—and the tone of feeling excited in favour of morality has continued long to produce the same effects. But it is not in morals, that this influence is chiefly felt. It breaks down those barriers, which separate different sects of real Christians; so that they dwell together as children of the same family, and heirs of the same eternal portion. It greatly increases the efforts of Christians to extend the blessings of civilization and Christianity to heathen lands; while a large portion of the churches in our own land are supplied with faithful and successful ministers, who are themselves the fruit of revivals.

Whether, therefore, we regard the degree, extent, or influence of religion in revivals, we are compelled to acknowledge, that their value is immense. KAPH.

[For the Monitor.]

BIBLE CLASSES.

MR. EDITOR,

As considerable interest has of late been excited by the formation and instruction of Bible Classes, it may be interesting to your readers to learn what has been the result of the experiment; and especially as some account has been published in the Monitor, (Aug. No. 1823,) of the Class in Bridgewater, it may be pleasing to know the success with which it has been attended. If, therefore, you think the following account and remarks worthy of a place in your useful publication, they are at your disposal.

The evening of the 4th instant completed one year

since the formation of the Class, and the anniversary was observed with feelings of truly elevated joy. The number of constant attendants belonging to the Class, has been about fifty. Several others have attended occasionally. The parents and friends of the youth have also found it a meeting where they might attend with interest and profit. The Class has usually met once in two weeks, in two divisions, reciting one and two chapters at a time. In this way the whole of Matthew and Mark has been studied. In addition to this exercise, for the last four or five months, subjects of a theological nature have been proposed to the Class for their consideration and illustration, one subject or question being proposed at each meeting, to be answered at the next in writing. To these subjects many of the Class have given their attention, and, in their answers, have exhibited an interest and a knowledge, which is not only commendable, but truly indicative of the benefit and improvement which have accrued to them from the study of the Holy Scriptures. These questions, which relate to doctrine, Christian experience, and practice, are calculated to put the youth upon thinking for themselves, cause them to search the Scriptures, and serve to try their powers of mind in the useful exercise of composition; and being read publickly, together with their answers, they form the theme of such remarks and observations as will make a deep impression, and be long remembered, because they come home to the feelings and business about which they are engaged.

The study of the Scriptures also has been found highly pleasing and useful. Instead of losing any of the attention which is often excited by the novely of a thing, it is found at the close of a year, that the subject is attended with a deeper interest and ardour. Though, like every other good purpose, the Bible Class was at first regarded with indifference by some, with suspicion or supercilious disdain by others, yet I believe it is now universally approved as an excellent method of imparting and acquiring religious knowledge, by all the sincere followers of Christ, who have been made acquainted with its design and success.

With the auspicious commencement, and the success which attended this Bible Class for a time, the public are already acquainted. And it may be here added, that there is to the present time no less reason to bless God for the goodness and mercy with which he has crowned these efforts to serve him. When we look at the wonderful change that has been made in this society, and especially among the members of the Bible Class, we are compelled to say, "What hath God wrought!" Of the *fifty* constant attendants, only *five* were members of any church at the beginning; now *twenty nine* are professors of the religion of Jesus Christ, and about *forty*, in the judgment of charity, are hopefully pious. Thus, too, now, instead of finding our youth assembled in groups for worldly pleasure and amusements, or standing at the toilet, and preparing for the next scene of folly, we can find them assembled for the purpose of seeking mutual instruction from the Bible; or, if they have retired, we can believe it is for private meditation, or secret prayer and communion with their God. The character and external appearance of our families and society are certainly changed, and it is acknowledged by the friends of sobriety and religion, that they are changed for the better.

I cannot close this article without expressing my full belief in the utility of a Bible Class. It must be considered as one of the easiest and happiest methods of imparting instruction of a religious nature, and of training up the rising generation in the ways of knowledge and virtue that can be employed. When the simplicity and benefit of the design are considered, our old people pertinently ask, "Why was not this plan adopted before, when we were young?" and they speak truly, when they subjoin, "This will be the means of causing all to know the Lord from the least to the greatest." Happy, indeed, would it have been for us, had our fathers, long ago, adopted this method of religious instruction. But as it is, let us see to it now, that no means are lost, and no pains spared, to train up the youth in the way they should go. They are "the hopes of the future church." If they are suffered to grow up in ignorance of the Scrip-

tures, they will fall into some of the many errors which now abound, and our land will become a land of practical infidels. If due attention is given to them, and proper exertions are used, under the Divine blessing, we may hope to see the next generation far more distinguished for knowledge and piety than the present, and thus each succeeding generation will grow wiser and better, until the earth is filled with the knowledge of the Lord as the waters cover the sea. It is, therefore, most devoutly to be hoped, that no settled Minister of the Gospel will neglect the religious education of the youth under his charge, and that none of the youth will fail to attend upon all the means of Christion instruction with which they are favoured. In this way Pastors may hope to see their churches enlarged by the gathering in of the lambs of the flock, or, at least, they will have the satisfaction of having discharged their duty towards the most interesting and endearing part of their charge; and in this way, the youth may hope to become acquainted with the Holy Scriptures, with their own hearts, and the way of salvation through Jesus Christ, so that they may always be ready to give an answer to him who asks the reason of their hope, and, when passing through the trials of life, and the gloomy vale of death, they may lift up their eyes with peace and joy in expectation of the unspeakable glory about to be revealed. EBENEZER GAY.

Bridgewater, March 13, 1824.

[For the Monitor.]

THE DISEASE.

MR. EDITOR,

ALTHOUGH I possess little knowledge in the medical line, I am induced from feelings of humanity to submit to your readers a brief account of a very prevalent and distressing disorder, hoping that some of them may discover, and communicate a method of treatment, which shall either destoy it, or counteract its baneful influence.

Some of the first symptoms discoverable, appear in the countenance. The eyes are somewhat swollen, have an inflammatory appearance, and look extremely dull and heavy. The whole countenance is often bloated and quite irritable. In the more advanced stages of the disease, a general stupor prevails, which is frequently followed by partial or total derangement; indeed, never after the first attack, does the patient seem *to be himself.* Vomiting is not uncommon; which, it is observed, affords temporary relief, but is no indication that there will not be a speedy relapse. In the paroxysms of the disease, which are frequent, the strength is almost entirely reduced, and the sensibility both of body and mind nearly extinct. The return of one of these paroxysms is foretold by a very *disagreeable* feeling in the *stomach;* which the patient is rarely if ever known to disclose, until it is too late to do any thing to prevent it. An excessive thirst, I had almost forgotten to mention, attends the diseased person, except at the height of some of those fits just mentioned.

This complaint not only impairs and destroys the bodily health, but it also enfeebles and shatters the mind to a high degree. Where it has taken a firm hold of the constitution, there has very rarely been an instance of recovery; so that we cannot certainly say but with the emendation of bodily health, the faculties of mind might gradually be restored. It has an influence to benumb the powers of mind, to change its relish for manly pursuits and noble objects, and produce an attachment to insignificant trifles and low-lived pleasures.

This disease does not commonly prove fatal *immediately.* Like the consumption, it is gradual and lingering, making slow but effectual inroads upon the constitution, it eventually terminates the earthly existence of the suffering victim. There are, however, not a few instances, in which its issue is much earlier than was anticipated—and indeed there are many cases, in which the death of the patient is *sudden.*

What is a little remarkable in this disorder is, that it most usually *consumes all the property* of the sick person, whether it is more or less. All sickness is expensive;

but most of all *this* robs the poor afflicted man of his substance—*this* reduces him to complete penury.

This complaint is peculiarly *obstinate*. Unlike most others, its progress is rarely or never arrested by any treatment whatever. It sets at defiance medical skill—frowns upon every anticipated remedy—but progresses with force irresistable, and presses the unhappy victim down to the grave. Associations of benevolent and humane individuals have been formed for the purpose of doing something to prevent the ravages, which it is continually making. They can discover no effectual remedy—they are doing but little to alleviate the pain, the distress, and the sorrow, which it occasions. Mr. Editor, something *must be done*. Should it increase, as it has for fifteen or twenty years past, I fear before another century is completed, but few will remain to relate the story of the dreadful calamities, that have befallen our country. Do any hesitate what this disease can be? Let them read its name,—INTEMPERANCE. T. P. J.

EXTRACT FROM AN ADDRESS DELIVERED BEFORE A SABBATH SCHOOL IN L.******** N. H. OCTOBER, 1823.

I CLOSE these remarks with a few words to those, who have passed the season of childhood, and entered upon the interesting period of youth. And let me recommend to you, my young friends, a close attention to the Sacred Scriptures. They are profitable unto all. They will guide you in every duty—they will support you in every trial. And has the bible no charms for you? Is not that sacred book worthy of your attention? Are the words uttered by Jehovah himself, and written by his own finger, of no importance to you? Have the declarations of Him, "who spake as never man spake," no claims upon your regard? Shall the ephemeral productions of the day, shall the novel and romance be read with interest and delight, and that book, "which brings life and immortality to light" be neglected? I tremble for the youth, who pursues a course like this. Works

of fiction, however, I would not indiscriminately condemn. Those, which represent human life as it is, and christianity as it is, may be read with advantage. But such fictions are comparatively few. The generality of them are the effusions of a distempered, vitiated mind. They can please and deceive; but they can never correct and improve. They degrade virtue and dignify vice. It is true they sometimes speak in favour of virtue; but their virtue is not christian virtue. They may recommend religion; but it is not the religion of the Bible. They are in effect a libel upon the understanding, upon virtue, and upon religion. Beware of such fictions as you value your present and your future peace. "Avoid them, turn from them and pass away."—"Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word." Yes; go to the fountain of heavenly wisdom. Richly imbue your minds with a knowledge of the Scriptures. Take them for your guide. They will direct you in the way to obtain "the pearl of great price." And this treasure you must possess, or you must bid farewell to happiness. The world indeed has its pleasures; but they are transient pleasures. They can never satisfy the desires of an immortal mind. Let me appeal to your own experience. In the favoured season of youth, when comparatively free from the cares and trials of life, do you not have your desponding moments? Do not the pleasures of the world, like phantoms, flee from you? You look forward to the future; there is nothing upon which you can fasten your hope. You look back upon the past; it affords you no consolation. You consider the present; it is "an aching void." You turn away and "weep in secret places" Do you not then feel some inward longings after something more substantial than is found here. Oh then, break away from this enchanting, this deluding world. Fix your hope upon a better portion than earth can give. Hear the voice of Eternal Wisdom, which speaks to you in infinite kindness. "I love them that love me, and they that seek me early shall find me."

C. S.

[For the Monitor.]

OLD AGE COMPARED WITH YOUTH AND MIDDLE AGE.

From the fond associations of early life we may perhaps take less interest in turning our thoughts to that period in which the world presents not so comely an aspect. But the consideration, that an untimely grave, only, can prevent the speedy approach of age, will attach our hearts to all that is interesting in this period.

When we consider the more active season of life has passed, we are at first, impressed with the thought, that, with its activity, most of its comforts must have departed. We see, that the eye becomes dim, the ear dull, and the limbs fail for want of strength. The fruit of the almond yields no sweets, and the spices have lost their flavor, and the streams of earthly comfort begin to be dried up. And it is not uncommon to hear those who are in the decline of life, when viewing the pleasures and activity of the young, exclaim, the pride and glory of our days have departed!

But every age has its joys and its sorrows. When one source of pleasure is taken away, others, new and unexpected, are presented, which support our spirits even under the infirmities which we suffer. When the world ceases to afford the aged its usual pleasures they may enjoy many of them in reflection. While the youth is robbed of half his enjoyment by his impatience and eager solicitude for better things to come, and the middle aged by his care and anxiety, the aged can, with composure, enjoy in reflection, the scenes through which they have passed, and, though the recollection of them should occasionally bring a wish or a sigh, there are associations, which remove the anxiety of again passing through them. They have in memory a compendium of the most interesting circumstances of life, by which they revive many pleasant emotions. The recollection of their seasons of adversity, when the dangers and sufferings are passed, afford them entertainment. They become so allied to the circumstances with which they were once familiar, that they can dwell upon them, whether prosperous or adverse, with a degree of pleas-

ure. Often does the heart of the aged father beat with emotions of youth while relating the incidents that occurred in early life.

But there is another manner, in which the aged seem to enjoy the world.—In the life of their children and young friends. These are their hope and their delight. They look with a smile on their sprightliness and activity; they watch and mark their progress; they impart to them their ablest counsels, and anticipate, with pleasure, their prosperity and success. In affection for them they live, and with them they leave their blessing and their title to the world. Thus they appear to enjoy life in all but action.

But this age, though not destitute of enjoyment, is an age of infirmity. This circumstance has sometimes spread a cloud of melancholy around those, who are reclining beneath its burden, and the thought, that the world could no more yield its former comforts, has at times, rendered them almost disconsolate. But few in the right possession of their minds, who have ever found solace in reflection, yield to despondency. We often see the youth and middle aged as dejected and unhappy. The aged resort to those consolations, that are fitted to cheer and animate, and which are their happy privilege. The loss of worldly comforts, and the pains and evils which they suffer, often drive them to those sources of eternal pleasure, in the enjoyment of which they forget their temporal calamities. If they have left the pleasures of the world behind, they have left with them many of its pains. Those cares which engrossed the mind in early life are now no more, and an opportunity is presented, for the peaceful enjoyment of thought and meditation.

Christianity casts a peculiar lustre on this period. While heathen nations have looked upon it with irreverence and contempt, and have endeavoured, with inhuman cruelty, to remove it from the term of their existence, the christian religion has given it an interest and a value. It opens to them an extensive range of thought and delightful contemplation. While the young and middle aged are taught, that in this alone is lasting

good, and the pleasure that never dies, their diversions and worldly employments steal away their time, and leave but a remnant for reflection. When the body is too enfeebled for active labor, the mind may complete its great and important work. Their activity and the gratifications of sense, seem to have departed, that they may enjoy a season for spiritual exercise, and for making ready for their departure.

This is an age of contemplation. When we sit down in the calm retreat of evening, after the noise and business of the day, or walk abroad in the sober twilight, or when the season arrives, in which nature around us bears the marks of decay, and all that a little while ago was gay and cheerful, is changing for the grave of winter, we are involuntarily led into a train of reflection. These are seasons which inspire meditation. But they are the emblems of that stage of life, which we are now contemplating. What thoughtfulness is inspired, when the evening of life draws around us and the frost of age marks us for the grave. If the emblems of mortality, which we see in the objects around us, touch our sensibilities, the consciousness of our own decline has deeper effect.

We can scarcely view those whose lives are far spent without referring to the hour of their dissolution. Consider the prospects of him, whose sun is nigh setting, who in looking forward can see but as through a glass darkly; a state, on the verge of which he stands, and in view of which description fails. Before him are scenes new and untried. Full of solemnity is the air he breathes. All around him is a scene of wonder. Himself the image of life worn out, and expecting, (how soon unknown,) to appear within the vail. But is the approach of this period to be dreaded? Will the youth sorrow at the thought of parting with his beauty, and his gay amusements? Will the men of middle life repine at the thought of being old? Are their pleasures more endearing? Does the seed time impart more joy and gladness than the harvest? When the pleasures of early life fail, desire vanishes with them. Pure and sublime are the pleasures of the aged, whose hopes are

full of immortality, who, in reflecting on past life, call to mind that hand unseen, which has supported them, and that Providence, which has directed their way. In each of these periods do we feel an interest? The wise will improve the present, and have respect unto their end.

L.

LITERARY NOTICES.

We are happy in the opportunity of recommending to the perusal of every Christian and every Philanthropist whose eyes meet our pages, the able and eloquent appeals of Rev. Gardiner Spring, D. D. in behalf of the Holy Sabbath, of Rev. S. E. Dwight, in behalf of the Greeks, and the Rev. S. F. Dimmick against Intemperance. We intended to have given brief extracts from each of them, but our limits this month will preclude it. And, as the two latter are published here they can be obtained easily. We shall use a few paragraphs only, from the pen of Dr. Spring.

"Blot out the Sabbath, and you blot out the last beam of hope from the troubled and desponding heart. Blot out the Sabbath, and no longer will the salutary lessons of the Bible lead ungodly men to repentance and salvation. No longer will the silver clarion of the gospel proclaim liberty to the captives, and the opening of death's prison doors to those that are bound. No longer will the voice of supplication ascend from this ruined world, to draw from heaven the blessing now so munificently imparted by the hearer of prayer. No longer will the Spirit of truth and grace dwell among men, to dissipate their darkness and communicate that influence which makes the desert like Eden, and the wilderness like the garden of the Lord. No longer will the temples of the Most High allure the heavy laden sinner to the mercy-seat. No longer will the sacred thanksgivings of the church on earth, intermingling with the sweeter and purer harmony of the church in heaven, ascend as a sweet-smelling savour before the God of the spirits of all flesh. No longer will ordinances quicken or the soul be comforted—or grace be triumphant—or

the unnumbered heirs of sin and perdition be conducted in the path that terminates at God's right hand. No; blot out the Sabbath, and darkness will cover the earth, and gross darkness the people. Sin will reign, Satan will walk through the earth in all the frenzy of his long-wished-for usurpation, and death and hell will follow in his train. Blot out the Sabbath, and in one mighty crowd of pilgrims, this world's population would march quietly on to the gulf of remediless ruin.

"On the behalf of this holy day, therefore, and in the name of the God of heaven, I ask your example and your influence, fellow citizens, to redeem this day from the invasions of a profanation that must be attended with consequences affectingly serious. To you who are magistrates, and invested with civil authority, permit me respectfully to say—The ordinance of God and the voice of a free people have elevated you to posts of dignity and power, that you may be the sentinels of the public virtue. To you their eyes are directed to maintain the sacredness and diffuse the blessings of the holy Sabbath. The voice of the King of kings to you is, "Remember the Sabbath-day!" In your personal and official capacity never lose sight of its appointment and design. If, as our civil fathers, you would see your children rise up and call you blessed—if you would embalm your names in the remembrance of an elevated people, and transmit them with many a grateful sentiment to a distant futurity; be entreated to become the exemplary and fearless guardians of the Christian Sabbath. To you who are parents, allow me to say—On you also devolves the sacred charge of perpetuating and extending the divine influence of this holy day. Let your children be instructed in the obligations of the Sabbath, and governed to a conformity with its reasonable requisitions in early life. Even should the men of the existing generation become demoralized, there is a redeeming influence lodged within the bosom of every family, that may form a generation of another spirit, and preserve the city from increasing corruption. On you who are teachers, rests the same sacred responsibility. Let your schools be nurseries of morality and piety, as

well as of learning. To you, the community have a right to look for the influence of a moral restraint in qualifying the youth of our city for useful members of civil society. And may I venture a word to the individuals in private life, whom the God of heaven has destined to influence over their fellow men? Interpose that influence, fellow-citizens, in behalf of the sacred Sabbath. Let it be one of the great principles of your conduct, wherever and whatever you may be, to uphold the authority and plead the cause of this holy institution. To the youth, particularly, permit me to say—Let nothing tempt you to profane the Sabbath. No one external observance will exert a more powerful influence on your moral character than a strict regard to the Lord's day. You cannot become abandoned while you revere the Sabbath. You cannot become useless members of civil society so long as you regard the Sabbath. You cannot put yourself beyond the reach of hope and heaven so long as you sanctify the Sabbath.

QUESTIONS.

Mr. Editor,

If you think it expedient, you will please to insert the following questions in the Monitor, that some of your correspondents may answer them.

1. What measures can be taken to enlarge the number of Bible Classes?

2. What improvements can be made in Sabbath-school instructions?

3. In cities, and in destitute places in the country, what is the best way to collect together families and neighbourhoods, and afford them the means of religious instruction and worship?

4. Is it expedient that any special efforts be made to promote christian fidelity, with each other?

Δοκιμαστης.

GETHSEMANE.

"Then cometh Jesus with them unto a place called Gethsemane." St. Matt. xxvi. 36.

Mysterious sufferings! holy love!
Incomprehensible! yet true!
Here justice frown'd, here mercy bled,
Ah bled! each contrite soul, for you!

Can mortal tongue proclaim the praise,
The homage that is due his name;
Who here his vital spirit pour'd;
Nor hell itself could quench the flame.

Reason is dampt, and virtue dies,
All virtue when compar'd to this;
That thus the Prince of Peace prepares,
For fallen man consummate bliss.

Eternity shall yield her time,
And never-dying souls expire;
E'er love like this shall cease to feel,
The fervour of its holy fire!

View Calv'ry's mount, its crimson streams!
Hear you that voice, "My God! my God!"
See love and sorrow's mingled course!
'Twas He alone the wine-press trod!

Angels, and earth, and seas adore,
Hush'd be the voice of sin and woe,
Th' Almighty suff'rer lives and reigns;
Rivers of free salvation flow.

The ransom 's paid, the work is done,
"'Tis finish'd," cry'd his dying breath;
"The church is safe, Satan o'ercome,
"Nor one of *mine* shall taste of death.

"Because I live—they too shall live,
"And where I am—they too shall be,
"That they my glory may behold,
"The glory of the One in Three."

Now Calv'ry lifts its blushing head,
A monument to love divine;
In Bethle'm's babe, and Israel's Friend,
The glories of the Godhead shine.

No more the Rose of Sharon droops
In gloomy gardens here below;
Nor need the contrite soul to feel
The terrors of eternal woe. Z. O.

TO CORRESPONDENTS.

O. P. H:—E—e:—H. S:—W. S. B:—Perdue 1 & 2:—Y:—Phalu; Xanthus:—E:—J. S:—A fragment:—Emilius:—Philopaidos:—F:—Mertrem:—are received. Both the valuable poetical articles from Henrietta will be inserted. The remainder of the Indian Tale will not be published unless Arrowfoot supplies the second piece of the series.

RECOMMENDATIONS

OF THE

ELEMENTS OF GEOGRAPHY.

The Corporation of the University in Cambridge, being of opinion that Mr. Worcester's ELEMENTS OF GEOGRAPHY is a work of peculiar merit as an elementary system, have adopted it as the book to be used in the examination of candidates for admission into that seminary.

J. T. KIRKLAND, President.

From the Rev. Samuel Miller, D. D.

Princeton, May 14, 1823.

I can say, with great sincerity, that the perusal of the "ELEMENTS OF GEOGRAPHY, Ancient and Modern," by Mr. J. E. Worcester, has given me much pleasure. Its general accuracy; its universal comprehensiveness; the judicious and lucid order of "Tabular Views;" and the large amount of valuable information which the author has contrived to embody in its pages, certainly entitle it to high commendation. I cannot hesitate to pronounce it, on the whole, the best compend of Geography, for the use of academies, that I have ever seen.

SAMUEL MILLER.

Princeton, May 23, 1823.

I have examined the work entitled "ELEMENTS OF GEOGRAPHY, Ancient and Modern," by J. E. Worcester; and it gives me pleasure to recommend it to the public, and especially to teachers of schools and academies, as exceedingly well adapted to the purpose for which the author designed it. It is used as a text book by the Freshmen Class, in Nassau Hall, during the short period allotted to a revision of Geography, after admission into College.

PHILIP LINDSAY, Vice-President.

From the Rev. Bennet Tyler D. D., President of Dartmouth College.

I have been highly gratified with the perusal of your "ELEMENTS OF GEOGRAPHY." It is, in my opinion, a work of distinguished merit. Of all the Elementary Treatises on the subject which have been published, I have seen none with which I am, on the whole, so well pleased, and which I can so cheerfully recommend to the patronage of the public.

BENNET TYLER.

Columbian College, D. C. June 2, 1823.

Mr. Worcester's "ELEMENTS OF GEOGRAPHY," is esteemed here as a work of distinguished merit. It is adopted as the book to be used in the preparatory department of this institution, and in the examining of candidates for admission into the Freshman Class.

IRA CHASE, Professor

RECOMMENDATIONS.

From Roberts Vaux, Esq.

From a careful examination of the GEOGRAPHY AND ATLAS and a comparison of the work with other productions of like character, I am led to the opinion that it is the most valuable system of Elementary Geography published in our country. I hope it may be universally adopted in our schools.

ROBERTS VAUX.

From the Rev. J. Emerson, author of the Evangelical Primer.

Having particularly examined and used Mr. Worcester's Geographical works, I am decidedly of opinion, that in several respects they are superior, and on the whole much superior, to any other works of the kind with which I am acquainted.

JOSEPH EMERSON.

From Benjamin Abbot, L. L. D. and Prof. Hildreth.

Having made use of Mr. Worcester's ELEMENTS OF GEOGRAPHY in our course of instruction, we are fully satisfied that it is a highly valuable work, and worthy of extensive patronage. It has been adopted as a classic in our academy, in preference to any other work of this kind with which we are acquainted.

BENJAMIN ABBOT, Principal.
JOSEPH HILDRETH, Prof. Math.

From Capt. Partridge, Norwich, Vt.

I have examined, with due attention, your "ELEMENTS OF GEOGRAPHY AND ATLAS," and have great pleasure in assuring you of the high estimation in which I hold both the plan and the execution of the work. I conceive it, in every respect, well calculated for an elementary academic course, and have consequently adopted it in my Seminary and Military Academy, at this place.

A. PARTRIDGE.

Extract from Professor Adams, of Dartmouth College.

I have no hesitation in expressing it as my opinion, that in "THE ELEMENTS OF GEOGRAPHY" contains more valuable matter and better arranged, than any similar work of its size I have seen with

EBENEZER ADAMS.

It is difficult to see how the execution of matter could have been more judicious. The Maps are likewise excellent. The types, too, I think, extremely well adapted to elementary instruction.

JASPER ADAMS,
Prof. Math. Brown University.

Ladies' Library

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. JUNE, 1824. NO. 6.

CONTENTS.

...tment	181	Bible Classes	210
No. 6—Public Prayer	183	Natural History	211
Slave	192	Appeals against Intemperance	213
...ity against Error in Re-		Order	214
...ous Opinion	197	Authors and Editors	ib.
Pirate	200	Reading the Bible	215
...illian	203	Poetry	216
...to Parents	206	To Correspondents	ib.
Lukewarm Christian	209		

ONE DOLLAR PER ANNUM, IN ADVANCE.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

REFERENCE TESTAMEMT.

CUMMIMGS, HILLIARD, & CO.

Have just published another Edition of this increasing popular work, making 10,000 *copies printed here and in New-York, in one year and a half from its first publication.*

The following are among recommendations of the wo recently received.

From Rev. Dr. Miller.

Princeton, March 16*th*, 1824.

REV. SIR,

The plan of your "Reference Testament," appears to me w calculated to promote the attentive and intelligent perusal of Scr tures, by children and young people. Most heartily therefore, d wish you success in this effort to do good.

I am, Rev. Sir, yours with much respect,

SAMUEL MILLER

REV. HERVEY WILBUR.

New-York, 6*th April*, 182

The Editor of the American Sunday School Teacher's Magaz has examined the Rev. Hervey Wilbur's Edition of the New Te ment with references; and his key-sheet of questions, histori doctrinal, and practical: and he cheerfully adds his testimony the excellence of the design and execution of the work; which admirably calculated to excite a general attention to the true m ing of the New Testament, and to increase the number of rea of that sacred volume; an effect which the writer *of these* ob vations has frequently witnessed with pleasure.

He cannot but add his earnest recommendation to the pious laborious author to prepare similar references and key to the Testament, for the benefit of the rising generation, and particul of the numerous Bible classes which are now formed, and to wh such a work would be eminently useful.

New-York, April 7th, 1824

In the above remarks and recommendation I most cordially c cur, and especially so as I have not only examined the book my but have witnessed its influence in practice.

WM. PATTON,
Pastor of the Central Pres. Church,
Broome-street, New-York.

***This edition will be retailed at 37½ cents, with liberal count to wholesale purchasers.

THE MONITOR.

VOL. II. JUNE, 1824. NO. 6.

[For the Monitor.]

CONTENTMENT.

Let calm content thy mind control,
'Twill all life's dreary vale illume,
Each joy enhance, each grief console,
And o'er thy slumbers breathe perfume.

Youthful reader, you are now entering into life with all the fond expectations, common to your age and experience. Hope paints the future in glowing colours, and opens before you a scene of uninterrupted enjoyment. But remember amidst all your pleasing prospects, that contentment is essential to your happiness; it is that only which can give a relish for the enjoyments of life, and inspire the mind with tranquillity. Gaze not with too much eagerness on the fair pictures of hope; they will create a distaste for present enjoyments, and render you discontented with your condition; then farewell to happiness, experience will prove these flattering prospects to be an illusion, and disappoint your most sanguine expectations.

As you are now forming a character, which you will sustain through life, it is of the highest importance that you should cultivate a spirit of contentment; on this depends, not only your happiness, but your future eminence. Discontent disgusts the mind with surrounding objects, and accustoms it to look to the future for all its pleasures; it sours the disposition, and destroys those generous feelings of the soul which fit us for the enjoyment of society and friendship. And if

habits of indifference to the sympathies of our nature, which constitute us social beings, are formed in early life, the consequence will be most unhappy. Could all the anticipations of youth be realized, they would not impart happiness to a bosom where discontent has exercised its chilling influence, and paralyzed the tenderest sensibilities of the soul. From such a breast all fellow-feeling is excluded, and with it the vital source of happiness.

Is your condition in life obscure? do not repine when you see others enjoying the smiles of fortune, and moving in a higher sphere than yourself. Riches and honour are not essential to happiness; they bring with them peculiar cares, and expose their possessors to many temptations and trials. But if you would rise to eminence, and gain the esteem of your fellow-men, be content with your condition, improve the opportunities it offers for acquiring knowledge, and extending your acquaintance with the employments of life. As you advance, new scenes of action will open before you, upon which you will be qualified to enter with propriety. Thus you will gradually rise in the estimation of the wise and good, and steadily advance in the only sure way to greatness.

But if you indulge in discontent, every thing about you will appear uninteresting, your opportunities for improvement will be neglected, and the favoured season of youth spent in forming plans for future happiness and distinction, which can never be executed. Any condition in life will appear desirable rather than that in which you are placed, and while you are laying schemes for future action, and indulging in waking dreams of pleasure, your mind will become weak and vaccillating, the season for forming those useful habits which ought to regulate your life, will have past, and you will go forth into the world irrresolute in all your purposes, and incapable of being content in any situation. We need not say what will be the consequence; you have already seen it in those unhappy beings who are made the sport of winter's rudest blasts, and compelled to beg their bread from door to door.

Discontent is ingratitude to God. He has placed you in the situation which in his infinite wisdom he saw best, and if it is not in the circle of opulence and greatness, yet it is a situation in which you may be happy. Think how much better is your condition than that of many of your fellow beings, and you will have cause for gratitude instead of repining. That Being who notices the fall of a sparrow is not regardless of your happiness. How ungrateful then to murmur at his dealings with you; it is his paternal care which has provided for all your wants and procured for you the blessings of life. Your happiness depends not on noble birth and profusion of wealth, but upon a faithful discharge of the duties connected with your station in life. Let this be your object, and content will impart cheerfulness to the busy scenes of life, and shed a heavenly calm over the seasons of solitude. B.

ESSAY.....NO. VI.

PUBLIC PRAYER.

For mine house shall be called an house of prayer for all people. ISAIAH.

In the series of Essays to which this belongs, we have defined prayer, and proved it universally obligatory on mankind. We have seen that acceptable prayer, must be offered with penitence, and faith in the name of Christ, and relying on the aids of the Holy Spirit. Secret prayer and family worship have been inculcated and enforced. Our attention is naturally attracted next to *public social prayer*. And our motto reminds us that houses of God are designed as houses of prayer for all people. Though it was originally spoken of the temple, it is in a connexion which warrants its universal application to places piously set apart for the public worship of God. We shall therefore, without further introductory remarks, proceed to consider, I. the DUTY; II. the MANNER; and III. the ADVANTAGES of public social prayer.

I. That PUBLIC SOCIAL PRAYER is a duty, may be argued from the sanction it has received from common sense, from the dictates of enlightened reason, and from the oracles of God. The fact, that in every age of the world, the various tribes of men have generally observed stated or occasional seasons of public worship, either to the true God or to idols, is strongly in favour of our first proposition. For it shows that the common sense and the general feelings of mankind, impel them, at some times, to acknowledge their dependence on some greater Being than man, and to render him some kind of worship. However gross the absurdities with which these feelings are often connected, their existence proves that conscience, the vicegerent of God in man, points to public prayer as a duty.

Here is the mainspring of that which, when perverted, becomes idolatry. Conscience is clamorous in men, that God should be publicly worshipped. A depraved heart does not like to retain the true God in its knowledge. It substitutes an object of worship more congenial, and then attempts to quiet conscience by its devotion to an idol. Here is the secret charm which carries the Hindoo three months' journey to pray before Juggernaut. That barbarian tribes have been accustomed, from time immemorial, to meet publicly o deprecate the wrath or implore the smiles of their false gods, is presumptive evidence that public prayer is a duty. But the dictates of enlightened reason sanction public prayer. Does not reason uniformly dictate that God should be worshipped? If he have made men social beings, was it not that these social affections should be consecrated to his honor? Does devout prayer tend to excite a lively sense of human dependence and human obligations, and does not reason dictate that it should be frequent and public? Do we in common receive many mercies from the Father of lights, and shall we not unitedly thank him? Are men alike dependent, are they all sinners, and shall they not together acknowledge their dependence and confess their guilt?

After all, the question of DUTY rests on the sanction of the oracles of God. But who can doubt for a moment, what they inculcate. Specific directions were given to God's ancient covenant people, to set apart places for public sacrifices. These were ever accompanied with the breath of prayer. Those set apart for that purpose, led in their public devotions, but all were required to worship the Lord in the beauty of holiness. The practice and the language of the pious in past ages, has been, "O come, let us worship and bow down. Let us kneel before the Lord our Maker. Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also—I will pay my vows unto the Lord in the presence of all his people."

The precepts "not to forsake the assembling of ourselves together; to enter hallowed gates with thanksgiving," while they direct to public worship in general, point to public prayer in particular, as its inseparable attendant. Peter and John went into the temple to pray. Our motto acquaints us that public sanctuaries are set apart as houses of prayer. It is not, therefore, needful that more time be spent to prove public social prayer a DUTY. Let us,

II. Consider the manner in which it should be performed. Here several particulars may be introduced.

FIRST, It is suitable in public prayer, that one statedly lead, and that he should be a minister of the sanctuary. Seasons of social prayer among private Christians, often contribute much to their growth in grace. In these the best gifts are to be improved, and each one may covet gifts, in subordination to things more excellent. But in the house of God it is the appropriate work of those who minister at the altar to offer the incense before the mercy-seat. To encourage persons, indiscriminately to lead in public prayer, if they pleased, would be offering strange incense before the Lord of hosts. To have several praying at once, would be disorder and confusion. Neither of these has ever been according to the divine appointment. The services of the sanctuary should all tend

to the glory of God, and to the edification of his people.

This leads us to remark,

Secondly, That public prayer ought to be offered, with appropriate reference to the sins and the necessities, to the circumstances and affections of the public assembly for whom it is offered. The language of invocation and adoration used in public, is designed as an expression of the general awe which should pervade every mind, and the universal desire of divine assistance which ought to be felt. To contemplate, in prayer, the awful majesty, the infinite purity, the omnipresence, and grace of Jehovah, is calculated to inspire holy reverence, and humble confidence.

Ministers, at the altar, use a public language, in behalf of all the pious present; they may, therefore, express themselves in a more unqualified strain of adoration, praise, and thanksgiving, than their own hopes would permit them to do, were they alone.

In public prayer, general confessions of sin, of the corruption of human nature, and the prevailing sins among the worshippers then assembled, ought to occupy an important and conspicuous place. The prayer of Daniel in behalf of his captive countrymen, is clear and full, in the general confession of sins which it contains. "We have sinned, and have committed iniquity, and have rebelled, even by departing from thy precepts and from thy judgments. O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day."

In this part of prayer too, the minister, hoping that he is in the midst of some penitent souls, may with much freedom, pour out the breathings of contrition. His language may, and should be, the language of lamentation, of self-loathing, of earnest entreaty for pardon and sanctification, and of humble reliance on the blood and righteousness, the grace and promises of Christ. Public prayer, besides embracing a general confession of sin, is a duty in which the minister is the public organ of the desires of others. With submission to the divine will, he may pour out general and

ardent desires for needful temporal mercies, and more needful spiritual blessings.

Here the breathings of a pious soul may be as copiously concise as human necessities and divine omniscience, viewed together, shall dictate. Here the mouth may be *filled* with arguments. Here an holy importunity of "I WILL NOT LET THEE GO EXCEPT THOU BLESS ME," may be united with unreserved commendation of all our interests and concerns, of body and soul, for time and for eternity, to the disposal of a holy God. Here particular requests of the sick and afflicted, may be made the subjects of public desires.

This reminds us, that, as we belong to the great family of man, intercessions for all men, should ever be included in our public prayers. We are then to manifest our general sympathies, and our universal benevolence towards a world involved in guilt, filled with wretchedness, and exposed to ruin. Here topics arise, whose energy might be expected to thaw an ocean of ice, or break a heart of flint.

Nor will our obligations of gratitude to God, permit us in any public prayer, to omit a thankful acknowledgement of his mercies. A general enumeration of temporal blessings, diffused around us from week to week, may well occupy our attention in the sanctuary.

Individual thank-offerings will often demand public praise. But more exalted blessings, of a spiritual nature, demand more ardent gratitude, and a more conspicuous place in our public devotions. At the head of all these is the unspeakable gift of God to men. The thousand channels in which this ocean of divine goodness and mercy to our world, flows, may be traced from sabbath to sabbath and from year to year, without the possibility of our exhausting a theme which will be new to all eternity.

Here thankfulness and joy may mingle their accents and waft the soul above earthly scenes. Thus hallowed courts become "none other than the house of God and the gate of heaven."

Public prayers should be of sufficient length to express the general desires of the worshippers; but not

extended so much as to be tedious to devout minds. —Here we are reminded,

THIRDLY, That other persons should feel themselves to be as much interested in public prayer as the ministers of the sanctuary. When no other duty requires their absence, others are as much bound to attend, and to be present at the very commencement of the service, as the religious teacher. The same personal obligation ought to be felt by all, to unite in public prayer, that there is for the gospel minister to offer it. Who does not believe, that those who lead in public prayer should be sincere and devout? But is it not as really the duty of each adult individual present, sincerely and devoutly to unite in whatever is rightly offered in prayer? But alas! how many in most worshipping assemblies, appear to feel that they have nothing to do with the public prayers, except to refrain from making disturbance, or perhaps criticise the thoughts and the language of the speaker. Or, it may be, their thoughts are suffered to wander with the fool's eyes to the ends of the earth. This is not making the Lord's house an house of prayer.

If public prayers are in behalf of the assembly generally, how evident that each one should heartily unite in them. When the language of invocation and adoration is used, every heart should be lifted to God with holy and filial reverence. When confession of sin is made, penitential sorrow and hearty renunciation of sin should pervade every breast. When pardoning mercy, sanctifying grace, and spiritual peace are implored through the merits of Christ, the faith and hope of every soul here should fasten on him as the only Mediator, and as able to save to the uttermost all who come unto God by him. In all the subsequent petitions for things agreeable to the will of God, the desires of each individual should be ascending with those of the speaker. And when a special request for prayer is presented, the precise object of such request is, that all pious hearts then present may unite in presenting it before the throne of grace. But ALL ought to have pious hearts; and therefore all ought to unite in bear-

ing these requests on high. An enumeration of mercies should fill each soul with lively gratitude to God, while engaged in public prayer. Unless this is done, the soul has not performed its appropriate duty, and will suffer a consequent loss. God is a spirit, and no worship will be accepted of him, which is not offered in spirit and in truth. Here is a subject of vastly more importance than whether we *kneel*, or *sit*, or *stand*, the different postures in which different religious denominations present public prayer.

When about to repair to houses where prayer is wont to be made, it becomes us all to say to every worldly care, every vain thought, and every wandering affection; Tarry behind, while I go and pray yonder. It becomes us to obey the inspired direction, "Keep thy feet when thou goest to the house of God, and be more ready to hear, than to offer the sacrifice of fools."

But it is time that we should,

III. Consider some of the advantages of public social prayer. God *is* honored by it. Creatures thus acknowledge their dependance, confess their guilt, and supplicate his blessing, in a way which tends to promote the declarative glory of God in the world. It contributes much to harmonize or soften the discordant feelings of mankind. Hard indeed must be that heart which can indulge malice and hatred towards fellow worms, when listening to the language of fervent supplication for mercy from God. But public prayer, eminently contributes to the Christian's growth in grace. It is an important means of doing this, by divine appointment. He has blessed it to millions now in glory, and millions of others on their way to heaven. He never said to the seed of Jacob, "Seek ye my face in vain." He has made exceeding great and precious promises to the right performance of this duty. "In all places where I record my name, saith Jehovah, I will come unto thee, and I will bless thee. Mine eyes shall be open, and mine ears attentive unto the prayer that is made in this place." And again he hath promised:—"Also the sons of strangers that join

themselves to the Lord to serve him, and to love the name of the Lord, and to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Again, the Saviour has said, "If two of you shall agree on earth, touching any thing which ye shall ask in my name, it shall be done for them, of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Who could desire more advantages than these promises insure to devout public prayer.

1. Is public prayer a duty? then there is a moral obligation on every man to contribute his equitable proportion of the expense necessary to erect and maintain a house of prayer and a ministry in holy things, for it is the appointment of God, that those who wait at the altar, should be partakers with the altar. It is not, therefore, in the sight of God a matter of indifference, whether men contribute their just proportion for the support of religious institutions or not. The Jews, when withholding the tenth of all their income, which was then required, besides free-will offerings, were addressed by an inspired prophet in this affecting language: "Will a man rob God; yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

What if the Jews were blessing themselves that they were saving their offerings which were withheld from the house of God; the Lord abhorred their covetousness. He could easily diminish their income tenfold more than they saved by their injustice to him.

And it remains true to this day, that there is, that scattereth for religious purposes and yet increaseth; and there is, that withholdeth more than is meet, but it tendeth to poverty. It is written with the finger of God, "Honor the Lord with thy substance, so shall thy barns be filled with plenty and thy vats overflow with wine."

2. How responsible the station of him who leads in public prayer. He may chill and palsy the devotions of others. How distressing the thought! On the other hand he may be made instrumental of incalculable benefit, in warming and elevating the affections of others. Who is sufficient for these things. Brethren, pray for us, that God would pour upon us a spirit of grace and supplication, that we may, to divine acceptance and to the edification and comfort of our fellow worshippers, offer public incense before the mercy seat. Pray for us, that we may have all the gifts and graces which are requisite to a suitable and right discharge of so solemn and interesting a part of public worship as prayer.

3. Our subject teaches that it is sinful and unprofitable, unnecessarily to absent ourselves from God's house of prayer. If it is the duty of some to attend public worship, then all are in duty bound to attend, when they have not a reason for abstaining from it, which will answer at the bar of God. But how often does some disaffection to the minister, some trivial excuse about the weather or about their health, prevent people from going to God's house of prayer. Our subject ought to fasten guilt on every such conscience. Besides, it subjects persons to lose all the advantages which may be derived from public prayer. These are too important to be overlooked, even where some other things are not the most agreeable.

4. How much guilt has been contracted by undevout affections in the house of God. Here let us endeavour to bring the subject home to our own consciences and hearts for humiliation. How often has the Saviour, who sees all hearts, beheld the lovers of the world and lovers of pleasure, more than lovers of God,

bringing into his house and raising from seats consecrated to God, hearts filled with buying and selling, or perhaps even with music and dancing. And what is the voice of God to such? "Bring no more vain oblations; such incense is an abomination to me." Let all such be deeply abased before the Lord. But, reader, we have all much cause of humiliation from sabbath to sabbath, that our hearts are no more interested in public prayer. Let us then humbly implore pardoning mercy for all our past guilt contracted in public devotion, and fervently beseech God to prepare us more devoutly to worship him in future. And may he, who has all blessings at his command, bestow on us praying hearts and all the blessings of his humble, devout, and exemplary worshippers, for the Redeemer's sake.

[For the Monitor.]

THE SLAVE.

Concluded.

It was on a delightful evening near the last of May, that Elverton, while walking alone, was overtaken by one of his former companions, to whom he had once been much attached. This friendship, which late events had not entirely subdued, together with some amiable traits of character, and the pleasing manners which he possessed, gave him peculiar advantages for the accomplishment of his design. The insinuating man contrived to interest deeply his companion, in conversation, and by very artful management, to awaken in Elverton's breast, feelings and passions, which had long been in subjection. As they were returning from their walk, he persuaded Elverton, who consented with considerable reluctance, to call for a few moments at his room. Wine was produced, and both of them tasted it.

One of their former associates soon came in, as if accidentally; another and another followed; each welcomed Elverton, with apparent cordiality, and endeav-

ered to drown the apprehensions, which he began to manifest, by pleasantry and mirth. The guest wished to leave them, but they opposed his few faint attempts, with so much good humour, that he could not resist. They gradually turned their attention to the wine; Elverton sat with them, but he said little, smiled little; he appeared as if in a state of stupified amazement. But the dead calm in his countenance did not indicate freedom from commotion within. There was a work of conflict and destruction going on in his soul, which defied all expression in his action or utterance, and he sat like one overwhelmed by some powerful emotion, whose workings almost suspended the operations of vitality.

They only, who have been in such circumstances, can tell with what irresistible power, the associations of other days will come over the soul, when it is unexpectedly exposed to scenes and temptations which have, for some time, been successfully avoided. Elverton had accustomed himself to banish from his thoughts every thing, which could have a tendency to awaken that hankering after forbidden pleasures, which he knew to be so irresistible, and the moral principles, which he had endeavored to establish, in their stead, had begun to strengthen themselves within him. His soul had undergone a revolution, and was fast settling into order, but this unexpected and most powerful attack was too strong for the government not yet perfectly confirmed, and for an hour the warfare was maintained, between conscience and moral principle on one hand, and on the other, the old propensities and passions, which had been for a time subdued, but which were now by the temptations of this scene called up afresh in all their power. Whenever his unhallowed propensities gained a momentary ascendancy, they prompted him to raise the glass to his lips; and although he set it down again to renew the conflict, the better side was weakened by the previous defeat, and by the influence of the sparkling liquid, which soon began to animate and gladden.

All Elverton's resolutions were soon forgotten. The whole work of reformation, which had been begun in his soul, was soon in ruins. He gradually lost sense of the danger and guilt of his situation;—he joined in the merriment and glee, and soon abandoned himself without reserve, to the unhallowed emotions of the scene. A maddening delirium took possession of his brain, and late at night, he sunk down into insensibility, in complete and confirmed subjection to his besetting sin.

When he awoke he found himself in his bed, in the room where he was accustomed to sleep in his father's house. The light, with which the apartment was filled, immediately informed him that the morning was far advanced, but its beams were connected with none of their accustomed associations of cheerfulness. He gazed about, a moment, with a look of bewildered amazement, but the dizzy and aching sensation of his head, to which he had so often in former times awaked, —the feverish, irregular pulsations with which his whole body was throbbing,—and the recollections of the past night, which began to flash upon him, although they were mingled with the terrific phantoms, which had haunted him in his sleep, soon informed him what had passed, and where he was.

"My ruin then is fixed," said he, with a most bitter emotion, as a cool conviction of the reality of the scene, succeeded the indistinctness of his first recollections. "Yes, my destruction is sure;—I have tried with all my power to contend against this demon, but in vain, and I will try no more." As he cast his eye forward into the future, and there flashed upon him a glance of the consequences which attended the desperate resolution of giving himself up, without farther struggle, to his fate,—his own prospects in life ruined, —his father and mother broken hearted,—and the gloomy view beyond the grave, to which his thoughts involuntarily extended themselves;—a fit of shuddering and sobbing came over him, which seemed about to separate the soul from the body. He was, however, soon composed, and his mind settled down into a state of sullen despair. He arose from his bed, and went

down to join the family, which he once loved, and which was once so inseparably attached to him; but he found not the bright and cheerful looks which he had been accustomed to meet among them in happier days. His sister was sitting in the parlor, in tears. His father he was told was at his mother's bedside, she had sunk under the shock, which her son's relapse had given her, and was now a prey to wild insanity. Elverton stalked from room to room overwhelmed with remorse and horror. In a few minutes, he met his parent in the passage from one room to another, and with a voice, trembling with emotion, he said to him, "Father, I would have spared you this sorrow if I could, but I have tried and I cannot, I cannot resist this temptation, and I have now nothing left, but to drown the remorse that I feel, while the means are in my reach. Let me have one look at my mother, and then, it you can but forget that such an one as I ever had existence, I will trouble you no more." So saying, he pressed by his father, who was too much bewildered and confounded to make any resistance, entered hastily his mother's apartment, and gazed a moment, at her deathlike appearance,—her quivering lip,—her fixed and glassy eye. The mother turned her face towards him, and looking a moment, asked with a melancholy tone, "Is this my son?" Elverton turned quickly away, went down stairs in the greatest perturbation, and rushed out of the house, and to his home he never returned.

His first step was to resort to a tavern, and by an additional potion of what had been the cause of all his sorrows, to restore a kind of composure to his mind. He then went on board a packet, and engaged a passage to a distant city, where he resolved to give himself up without restraint to the dominion of intemperance. "Whatever shall come upon me," thought he, "after death, I suppose I must endure, but I can at least drown conscience while life remains."

But we cannot stay to trace particularly the remainder of his career, in the paths of dissipation. It was that of every other traveiler on this broad road. Intem-

perance soon brought upon him those sordid and degraded vices, which ever follow in her train; and the once generous, noble minded Elverton, became a sot, despicable even in the eyes of profligates like himself. He found, too, the drowning of conscience no easy task. Hideous spectres would haunt him in solitude; he could not close his eyes at night without seeing the ghastly look, which his mother had turned to him in their last interview, and the sound of the words, "Is this my son," was continually in his ears. He lingered a year or two, in this way, but existence was a weariness to him.

On a summer's afternoon, after he had been sitting alone in his room, apparently in a deep reverie, he started up from his seat, and said to himself, "I can endure such a life no longer; I will know and try the worst that is to come upon me." He went up stairs and took down one of a pair of pistols which were hanging there. He loaded it with powder and ball which was at hand,—examined carefully the lock and flint, and went back to his room. He sat down to the table, and began to pen a farewell to his father and sister,—the tidings of his mother's death had reached him some months before. He continued uninterrupted at this employment, until supper was announced. He then concluded abruptly,—folded, sealed, and directed his letter, and laid it upon the table. He then joined the family, and partook, with them, the evening meal, in his usual silent dejection.

When the family rose from the table, he left the house, and walked slowly through the town, until he came to a sort of common, at its outskirts, near the sea shore, where the boys were accustomed to assemble to enjoy their sports. "O! were I one of you," thought he, as he passed them, "what a different life would I lead." The boys took notice of his miserable look, and it occasioned a slight cessation of their mirth, but the stranger passed on, a turn round the foot of a hill soon hid him from their view, and the sensation he had awakened, like all other impressions upon childhood, passed quickly away. The report of a pistol, which followed,

occasioned a little notice, and a passing remark;—the boys gradually dispersed to their homes, and in a few hours nothing was disturbing the stillness and silence of night.

Elverton did not return to his lodgings, but his absence at such a time was too frequent an occurrence, to excite either surprise or alarm; and the family, leaving a lamp burning upon the hearth, in his apartment, retired as usual to rest. On the following morning, at the hour of breakfast, a boy went to Elverton's room, and after knocking once or twice in vain, he softly opened the door, and was surprised to find that the bed, in which the lodger should have slept, was undisturbed, and the dying flame of the lamp had not yet ceased its flickering. He communicated the information to the family;—the news of Elverton's disappearance was soon spread through the neighborhood, and in a short time, a considerable party was proceeding to the spot to which Elverton had directed his steps, under the guidance of some of the boys, who had recollected the circumstances of the preceding evening. Elverton was found extended on the ground. The pistol was lying at a little distance; the grass around him was bloody, and torn as by the convulsions of death. His limbs were cold and motionless. The spirit was gone.

MERTREM.

[For the Monitor.]

WHAT IS THE ONLY SURE AND EFFECTUAL SECURITY AGAINST ERROR IN RELIGIOUS OPINION?

THAT mankind are ignorant, short-sighted, and fallible, is a truth, rarely, if ever, denied. In all the pursuits, in which they engage, they are liable to error and mistake. But in no employment, perhaps, are they more exposed to mistake error for truth, than in the investigation of those subjects, which relate to immaterial things. Of this nature, are the truths of *religion*. Unlike the science of botany or chemistry, this subject respects things immaterial and spiritual. In propor.

tion to the superior importance of this, over every other subject, that comes under our notice, is the injury greater, that arises from entertaining false views respecting it, compared with the evil that would result from a similar procedure, in the investigation of any other subject. Fully impressed, therefore, that we are in danger of embracing error on religious subjects; and that it may be the cause of immense injury; let us examine and ascertain, whether there is any effectual security against it.

It is evident, that we cannot rely upon the *opinions of men*, to prevent our falling into erroneous sentiments. Were we to take public opinion for our guide, in searching after truth, we should be wavering, contradictory, and not unfrequently erroneous in our opinions. If we look abroad, and mark the great variety of religious sentiments, that prevail in the world, and observe the earnestness, with which each sect adheres to its own favorite principles, we cannot but feel destitute of all that support and evidence, which an universal or even general agreement among mankind would furnish, in establishing a particular system of religious doctrines. The direct contrariety of opinions, that extensively prevails among men, would have a tendency to render us doubtful, in determining upon the true system of faith, or would betray us into absurdity and contradiction.

Neither will the *sacred Scriptures*, of themselves, afford certain security against error. Although they are inspired of Heaven, and contain a perfect system of religious doctrines and precepts, yet they are insufficient to restrain men from error and irreligion. Mankind are so liable to be influenced by prejudice, that we can draw no certain conclusion, respecting the correctness of their sentiments, from the fact, that they have access to an unerring standard of truth. If the disposition of heart incline a person to prefer certain sentiments, he will be greatly exposed to the danger of perverting the true import of sacred writ, to establish his own favourite notions. To so great an extent, may a person's feelings influence his understanding, that

he will receive the opposite and contrary meaning of a plain declaration for the true one, mistake light for darkness and darkness for light, and even cast a false and delusive colouring over the whole face of divine testimony. Consequently we cannot safely infer security from error, because we consult the pages of divine inspiration.

Where then, must we resort, to find an infallible security, against the admission of false principles and erroneous views, respecting the concerns of religion? We can resort, with certainty of success, to no other, than the only true and infinite Source of light and knowledge—we can depend, with safety, upon nothing less than the influences of the Divine Spirit. Here is our whole security—here our sole dependence. Without the enlightening influence of this divine Agent, we can have no effectual safeguard against error—destitute of the temper and feelings, which it is its office to impart, we are liable to embrace the most erroneous, absurd, and dangerous system of religious doctrines. But with this for our teacher, we can open the volume of inspiration, and understand the truths which it reveals; with this for our guide, we shall be continually progressing in the development of truth and the acquisition of knowledge; and with this for our comforter, we shall joyfully anticipate, and eventually witness the triumphant and glorious success of the cause, which we have espoused. GORDON.

[For the Monitor.]

Mr. Editor,

I am uncertain, whether pieces of the character of the one which follows, are permitted a place in your interesting paper. It is at your disposal, to insert or reject it. If compositions of this general character are received, perhaps this may be followed by others, having a more direct bearing on the objects designed to be accomplished by your paper.

THE PIRATE.

It had been calm—the wide waste of waters had lain like a molten sea, without an undulation—the bright beams of a splendid summer's sun, were thrown back from the surface, as from a polished mirror—the canvass had hung loose and motionless from the yards, and even the vane on the topmast, ever volatile, had ceased its giddy whirl, with the last expiring zephyr.

It had been calm; but it was no longer so. The sea had been smooth; but its appearance was rapidly changing. Cloud after cloud came driving up from beneath the horizon. In huge, dark masses, they were seen hurrying from various quarters, and shrouding the blue expanse in blackness. Now a fitful gust whistled through the cordage, and died away; and now a fiercer blast swept angrily along, marking its progress by the eddying water and the flying foam. The heavens gradually became enveloped in deeper gloom, the thunder broke forth in a louder and more awful tone, and the wind with increasing violence lashed the tumbling billows.

The master trode the ship's deck in silence. He had seen these fearful tokens of preparation. His keen eye had followed the rising clouds, observed their threatening aspect, and had taken cognisance of the various preludes of the coming tempest. His eye was now turned upon the lighter vapours, that scud along beneath the large, dark volumes of clouds; now upon the motions of the heaving billows, and now on the ship, beginning to feel the impulse of the increasing

commotion around it. He had seen such scenes before. He had passed through every thing that is dreadful on the perilous wave. He had witnessed and experienced the countless horrors of tempest and shipwreck, and again and again seen the approach of the *king of terrors*, in his most terrific habiliments. And through all these, he had borne himself boldly. He had steeled his soul, by familiarity with danger, and had gained a hardihood, which made him little reck, whether the elements were hushed in repose, or spending their fury in the wildest commotion. It had been so with him; but it was not so now. The glance, which was now turned on the clouds, and now on the waves, and anon swept restlessly round the horizon, was the offspring of keen anxiety. Nor was it strange. He had been a marauder upon the deep, a man of *blood!* Rapine and murder had been his trade. The sailor in his lawful vocation had been his prey. The death-shot from his right hand, had pierced the brain, and the dagger, driven by his arm, had entered the hearts of fellow-travellers upon the deep. His order had plunged them helpless in the waves, and he had raised the shout of savage exultation, as the parting breath bubbled upward from the sinking victims. Enormities such as these, stood upon the catalogue of his crimes; not as the consummation of one desperate enterprise, for such had been the tenor of his life. Conscience had, indeed, uttered its reproaches with severity for a time; but crime on crime had made him deaf to its clamors, till even the foulest turpitude heard no veto from his bosom. There had he lived and prospered, though the avenger of blood had often pressed him hard in the chase, and the angry elements had oftentimes well nigh summoned him to a higher tribunal.

His career of crime had been lengthened out, the sand had run on unspent; but the thought was now in his heart, that it was almost out. And that thought sent sensations to his soul, to which he had long been a stranger. Time had been, when life had hung upon a slender thread; an oar alone, had interposed between him and the unseen world; but where his unclothed

spirit would abide, he thought not, cared not. But not so now. The fresh tokens of approaching danger, which the roaring waves, and the lowering firmament were continually presenting, filled him with painful apprehensions. The black record of a life of guilt, unfolded itself before him, and scenes of foulest iniquity, almost forgotten, rushed upon his mind in all the vividness of horrid reality. Reflection brought before his view terrific pictures of the crimes he had perpetrated; and memory, with unrelenting faithfulness, displayed the long list of his deeds of darkness. Conscience, which had long been stupified, resumed, and performed its office with an energy, which filled his soul with anguish and horror. Images, painfully faithful of what had passed, arose successively before him. He saw again, scenes in which he had been a chief actor. He saw the sailor in his honest calling, robbed of his gains by savage rapine. He saw the helpless prisoner writhe with torture to disclose the place of hidden spoil. He saw the bosom of a fellow man, rent by the fatal ball, pour forth the life blood. He heard the anguished cry for mercy, answered but by brutal mockery, cease its thrilling note as the fatal cord performed its office. And he heard, with jest and merriment between, the mangled corpses splash among the waves. These dreadful spectacles forced themselves upon his view, and compelled the recognition of them in all their horrid aggravations. Remorse goaded him with a thousand stings, and his whole soul was wrung with agony.

Dismal darkness had drawn its mantle over the ocean, now thrown by the conflicting elements into the most terrific commotion. The wind raged with accumulated fury; the mountain waves dashed one on another with deafening roar, and bore along the ship with appalling violence. All around was turbulence, nor was there less in the bosom of the Pirate. He strove to shake off his fears, and to bear himself boldly amid this scene of terror. But no effort could banish the agonizing consciousness of his guilt, and the dismal forebodings with which it was accompanied. Every

thing around seemed conspiring to give intensity to the pangs, which darted through his bosom. The hoarse blast that swept across the waves, seemed declaring as it passed, that recompense drew near. The thunder which pealed forth from the black battlements of clouds, seemed uttering dreadful words of retribution; and the lightning that gleamed through the darkness, gave woeful intimations of a fiery vengeance that was coming. Nor was it long delayed. It flashed! I saw a shattered hulk. I saw the struggles, and I heard the shrieks of drowning men. Again it flashed. I saw wave rolling on wave with furious violence, and I heard their angry clamors, and 'twas all I heard or saw! But I thought of that tremendous scene on which the guilty mariners had entered. Z.

[For the Monitor.]

HOBGOBLINS.

A FEW years ago, as I was travelling in the interior of Massachusetts, I found myself, at the close of a warm summer's day, a few miles distant from the place where I wished to spend the night. As the evening was delightful, I thought I would continue my ride rather later than usual, and was accordingly proceeding slowly, upon my horse, giving my mind up to the pleasing reveries which are, in such circumstances, very naturally excited. As I was passing by a farm house, which stood at a little distance from the road, my horse took a sudden fright at something which he saw, and looking round in the direction, towards which his attention seemed to be turned, I was surprized by a very singular apparition. At a little distance in front of the house, was a figure in white, bearing a general resemblance to the shape of a man, except that it was without head or feet, and its hands seemed to have been cut off at the wrists. It was not standing upon the ground, but was suspended in the air a foot or too above it. It moved slowly back and forth, but was perfectly silent.

I was at first a little startled, and was about to drive away as fast as possible; but upon thinking how much more manly it would be, to go up boldly and examine this remarkable appearance, I turned my horse towards the house, and called out loudly, "Who is there?" I received no reply. I rode up a little nearer to it, and demanded again, "Who is there?" It seemed to fall back a little, but gave me no answer. Emboldened by the signs of retreat which the enemy manifested, I took courage to draw back my long whip, and aim a pretty severe blow at the shoulders of the apparition. The event proved it to be of substantial flesh and blood, for he started back and cried out, "Take care there," and almost immediately burst into a loud laugh. By this manœuvre, I discovered that the figure possessed hands, feet, and head, though his brown skin was not distinguishable from the ground behind him, in the faint starlight. Upon my asking him why he was standing there at that time of night, in his shirt, he replied that he came out to cool himself, and perceiving that I was a little frightened, he thought he would be silent and see how the joke would end; "but," continued he, laughing and rubbing his shoulders, "it did not end exactly so pleasantly as I could have wished."

This occurrence naturally turned my thoughts, during the remainder of my ride, to the consideration of that mysterious terror, of which men are generally susceptible, at the witnessing of any uncommon sights or noises, when alone in the dark. I shall not attempt to decide that this infirmity, from which few minds are perfectly free, is entirely owing to the faults of education, or that all the accounts of supernatural appearances, which we have received, are deserving of nothing but ridicule. These are subjects, on which wise and good men have entertained different opinions. It is, however, without doubt, true, that improper education is the principal cause of this foolish cowardice, and that it falls to the lot of very few people, really to see ghosts, while almost every one is more or less harassed by the fear of them.

It would assist a great deal in overcoming this unreasonable terror, if men would always boldly examine whatever excites it; they would generally find as little real cause of alarm, as I did in the incident above related. By doing this, confidence would soon be acquired, while, by a cowardly retreat from the supposed danger, the infirmity will be increased, so as to make the subject of it a very unhappy being.

But the evil may be most effectually counteracted, or rather prevented, by care in early education. I am acquainted with several families, who are subjected to constant inconvenience and trouble, on account of the prevalence of this weakness among their members. If any errand is to be done in the evening, in a distant part of the house, no one has courage to go. Each one endeavours to put off to another, the execution of the dangerous service, and at last, three or four of them set off together in a troop, expecting, that if they should meet a hobgoblin, he would be put to flight by superiority of numbers. These children never dare to go to bed, without having a candle left burning in the chamber until they are fast asleep.

I believe this unhappy timidity is often, in a great measure, occasioned by the injudicious attempts of parents, to frighten children into their duty. Although there may be a temporary convenience in this method, as it generally operates pretty powerfully in deterring from misconduct, yet the subsequent injury which is done, is incalculable. Parents who adopt this course, show by it, either a great thoughtlessness, or a disregard to their children's future happiness.

I shall close these remarks by relating an occurrence, which took place in a family of my acquaintance, and which this subject has suggested. The family, of which I am speaking, was noted for its foolish fears, and was often a subject of ridicule for the whole neighborhood, on this account. One evening, in the month of November, when they had just gone to bed, after having extinguished the fires and locked up the house, they were disturbed by a loud knocking at the door. The man arose, though not without some tre-

pidation, and after obtaining a light, with some difficulty and delay, he went to the door, opened it with great caution, and was surprised to find nobody there. He returned to his bed, and telling his wife that they were mistaken, he tried to compose himself to sleep again. But neither of the two could think of any thing but ghosts and hobgoblins. In a few minutes, they were electrified by another rap. After considerable debate upon the question, which of them should go, they concluded to share the danger together, and when they arrived at the door, were again astonished at finding nobody there. They looked out, up and down the street, but all was perfectly calm and still; a light snow had just fallen, and there was not the least mark of a footstep upon it. They examined all the other doors, but at neither did they find any thing to explain the mystery.

They were soon convinced, beyond a doubt, that they were honored with a visit from the Evil One, and the whole house was immediately in a state of consternation. The man was walking about in utter dismay, his wife just ready to fall into hysterics, and the children crying with terror. After some time, the rapping growing louder and more frequent, my courageous friend succeeded in urging, by threats and persuasions, his oldest son to steal away at the back door, and call in one of the neighbors. When he came in, he soon ascertained that some roguish boys had tied a string to the knocker, and were pulling it, occasionally, from an old deserted building across the street; making all this mischief, to amuse themselves with the ridiculous fears of the family. MERTRAM.

[For the Monitor.]

DEAR C.

I AM happy in having an opportunity of complying with your request. If my letters can afford you any pleasure or profit, a portion of my time shall be

cheerfully devoted to one, whom I so much love and esteem, and for whose temporal and spiritual interest I feel deeply solicitous. Some of my leisure hours I have spent, this winter, in perusing the elegant and instructive pages of Dr. Beattie. His remarks on filial duties, have given the current to my present train of thought. Allow me to quote one sentence. "Next to that which is due to the Creator, children owe their parents the highest love, reverence and gratitude." On reflecting on this subject, I thought that the most delightful scene of earthly bliss, which pen can describe, or imagination paint, is a *family of children* who are perfectly *obedient* to their parents. If a father could ever say of any sublunary object, In this I have found happiness, it was in the fond embrace of a *dutiful* child. If a mother was ever supremely blest in the object of her tenderest affection, it was when witnessing a punctual and cheerful *compliance* with all her wishes.

You will doubtless acknowledge this an interesting subject, and of practical importance to one of your age; but perhaps, my friend, you have never considered how much your personal happiness depends on your conduct towards those to whom you owe your existence, your support, and a thousand blessings. I trust you will lend me your attention, while I make one or two remarks on a subject in which you are so deeply concerned. I do not look forward to futurity—my eye is fixed on your *present* happiness.

Let us consider for a moment the happiness, or the misery which children experience in their own bosoms, according as they respect or disrespect their parents. Though the rod of correction should never be felt, the disobedient child will necessarily be unhappy. Whatever else he may escape, he cannot escape the reproaches of a guilty conscience. Shame and confusion cover him when he appears in the presence of his parents. He receives no paternal smile—but a frown—a frown which he feels that he justly deserves. He has done *wrong*—and though the act itself might afford a momentary pleasure, the recollection of it is attended with

pidation, and after o
and delay, he wer
caution, and was
returned to his h
mistaken, he t
But neither of
ghosts and h
electrified by
upon the qu
cluded to
arrived
nobody
street
snow
of
dr
t'

peculiarly pleasant and happy
the consciousness of receiv-
son, he never feels. Though
may sometimes submit through
and is irksome—to obey becomes
is attended with more painful con-
ust, for years, be under the just and
ands of his parents; and those which
calculated to make him happy, seem to
ant of his perverse disposition, a grievous
Thus his disobedience renders him sullen and
when he might, were he disposed to obey,
erful and happy. And though he may flatter
with the thought of one day being liberated
parental authority, yet he will have the same
sition, which will lead him into new kinds of vice,
be attended with new and more aggravated evils.
that he not only suffers immense loss of happiness
by his disobedience, but he becomes subject to the
worst of passions, which are painful in themselves, and
which will terminate in endless misery and ruin.

If the picture of disobedience has become too painful for you longer to contemplate, let me invite your attention to that amiable and lovely child, who finds his chief happiness in obeying his parents. When he has done what was required of him, he feels a satisfaction that adds much to his other pleasures. He is happy, superlatively happy in the presence of his parents—every new act of obedience renders it more pleasant to obey—strengthens his affections for his parents—prevents the rising of harsh and painful emotions, and throws a charm around the age of childhood and youth, which will ever be remembered with pleasure and satisfaction.

Would you then be happy, *love* and *obey* your parents. Never indulge the most secret desire of being liberated from their restraints. The moment such a wish is cherished, it will make you unhappy. Ere you are aware, you may form a habit of fostering a disobedient spirit—and when such a habit is once formed, "farewell, a long and last farewell," to all your happi-

You may have hours of giddy hilarity, or a momentary gratification of some selfish and wicked desire, but this is not happiness. Your return to your parents is greeted with no smile—no joy—no cordial approbation! But on the other hand, if you are *dutiful* to your parents, your own feelings will witness that real and lasting happiness emphatically belong to you.

FILIUS.

[For the Monitor.]

TO THE LUKEWARM CHRISTIAN.

He who lags in the Christian race, falls far behind the active spirit of the times. The church is beginning to look up from her low state of inaction, and shame be to the man who composes himself to the sleep of uselessness. The Jews—the Africans—all the world, are to be regenerated; but what can a *feeble* piety *do* towards producing such mighty effects? "The sacramental hosts of God's elect," with "the King of glory" at their head, are on their way to universal dominion, armed for the battle, and moving onward with the sure and rapid strides of victory over the powers of darkness and the gods of the heathen. The attendant heralds are crying, 'Come ye up to this battle!'

But you, inactive Christian, who did once answer this challenge, put on the armor, and join yourself to the ranks, have now become deaf to those heralds' voice, have put off that armor for the trappings of worldly honor, and have deserted those ranks to lie down and slumber. While you slumber, the hosts are marching forward to conquest; the battle is fought, the victory is won,—but *you* are not there.

XAVIER.

BIBLE CLASSES.

We feel peculiar satisfaction in being able to state that an increasing interest is felt in different sections of this country, in the religious instruction and improvement of YOUNG PEOPLE. Pastors are awaking to feel that this section of their Master's vineyard has been too much neglected; that the supposed obstacles to its moral culture, are fewer than they had imagined; and that it has yielded the most abundant fruits when cultivated. Very recently, Bible Classes have been reorganizing in the congregations of Rev. Dr's. Milnor and Spring, and Rev. Messrs. Whelpley and Patton, and in several other congregations in New York, a deeper interest in the social study of the lively Oracles of God is felt than has been usual.

In several of these Bible Classes we do hope, that already eternal realities are felt to be of more momentous importance from the social study of their Bibles. And we do believe that, if there should not be seen the Spirit's influence descending like a mighty rushing wind upon them, as has been the case in some Bible Classes, yet the still small voice of Elijah's God, will effectually operate on many hearts, turning some from darkness to light, and from the power of Satan unto God, and building up others in their most holy faith. We were much gratified with the account Dr. Milnor, Rector of St. George's Church, gave us of his Bible Class, and the numerous specimens of good composition we saw written on themes taken from the Bible Class text book. We hope it may not be long before he shall witness scenes like those mentioned in the subjoined extract from the Portland Mirror. We confidently expect that more systematic and efficient measures will soon be taken to multiply Bible Classes, and we feel assured they will increase the fruits of righteousness, some SIXTY, and some an HUNDRED fold.

Advantages of Bible Class Instruction.

In the summer of 1817, a Catechetical School of young ladies was established in a town in York county,

in this State, and attened once a week. Wilbur's Biblical Catechism was the system used. Some wrote answers to the questions, having previously examined the scriptural references, handed in their writings to the teacher without a name, and the pieces were then read aloud, criticised as to the matter and manner of them, corrected with the pen, and returned, without the author being discovered by any one. At the same time the texts referred to for the answer, were committed to the memory, and recited by all. The first perceptible effect was a deep seriousness on the mind of one person, in consequence of a piece she had written on the immutability of God; for having discussed the question as the scriptural reference directed, the inference was irresistible that *she* must turn or die. It happened soon after this that a question was given out, to which Isaiah xxxiii. 14, formed a part of the answer, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" —In committing this passage to memory, another person was struck under deep and pungent conviction. She however opened her mind to no one, and attended the School as usual. It so happened that the question was first proposed to her. She rose to answer, could not speak, burst into tears, and sat down. The question passed to the next, who also attempted to answer, but was constrained to sit down in tears. As soon as the school was dismissed, these two young ladies walked away together in deep distress, and on entering the house of one of them, the mother was greatly affected on seeing the situation they were in, and was very shortly found to be anxious for her own soul. These four persons ultimately gave satisfactory evidence of a change of heart, and were admitted to the Lord's table together in May following. *Christian Mirror.*

NATURAL HISTORY.

An Extract, illustrative of Numbers xi. 31.

QUAILS are found throughout nearly the whole of Europe, as far north as Lapland; they are likewise

abundant in Asia, as far as Siberia, but not in the extreme northern parts of that vast tract of country. In China they are very common, and they are used by the inhabitants for warming their hands. They are, moreover, copiously diffused in different regions of Africa. Although more addicted to run than to fly, and although, for the most part, incapable of continuing for any length of time on the wing without experiencing lassitude and fatigue, it is nevertheless certain that they undertake pretty extensive migrations, and in immense flocks, passing from the colder to the warmer latitudes in autumn, and retracing their way in the spring; and there is reason to believe that their passage usually takes place in the course of the night, for they are accustomed to sleep, or at least to repose, during a considerable portion of the day, concealed in the tallest grass, when a dog may sometimes run in upon them before they are flushed. They are met with in many parts of England, but seldom in any considerable numbers. They leave there in August or September, are supposed to winter in Africa, and return early in Spring. On their arrival at Alexandria, such multitudes of them are exposed for sale, that the crews of merchant vessels are fed on them, and complaints have been laid at the consul's office by mariners against their captains, for giving them nothing but quails to eat. With wind and weather in their favor, they have been known to perform a flight of fifty leagues, across the Black Sea, in the course of a night. On the western coast of the kingdom of Naples, in the vicinity of Nettuno, quails have sometimes appeared in such prodigious quantities, that a hundred thousand have been caught in one day, and within the limited space of three or four miles. Most of them were conveyed to Rome, where they are in great request, and fetch a high price. Clouds of them also alight, in spring, along the shores of Provence, especially on the lands belonging to the bishop of Frejus that border on the sea, where they are some times found so exhausted, that for a few days at first, they may sometimes be caught with the hand. In some parts of the south of Russia, they so much

abound, that at the periods of their migration they are taken by thousands, and sent in casks to Moscow and St. Petersburg.

APPEALS AGAINST INTEMPERANCE.

Extracted from the able sermon of Rev. Luther F. Dimmick, A. M.

I THINK I shall not be going too far when I obey the direction of an inspired Apostle, who says, "Young men likewise exhort to be sober-minded."* My young friends will permit me to express the hope that their energies may never be wasted, and their interests destroyed, by the practice which we have been considering. Look not on the sparkling liquor. Remember that "at the last it biteth like a serpent, and stingeth like an adder."†—Employ your powers for him who gave them. Endeavor to suppress this evil. Then God shall bless you, and prosper your way.

And let me say to young women, Avoid the company of him whose breath indicates familiarity with the intoxicating bowl. How often by this vice are your sex subjected to a life of wretchedness. Let it receive your most marked disapprobation. You can do more to suppress it now, than after you are settled in life, and the choice of your companion is no longer at your option.

Let the disciples of Christ render assistance on this subject. Let them keep clear of this vice themselves. Shall there ever be an intemperate Christian, pouring strong drink upon the graces which the Spirit has wrought in his soul? Heaven draw a veil over the spectacle, and let it not be known that such a thing exists in the universe! You, brethren, are the dwelling of the Holy Ghost—you are the temple of God. And it is written, "If any man defile the temple of God, him shall God destroy."‡—You have also much to do

* Tit. ii. 6. † Prov. xxiii. 32. ‡ 1 Cor. iii. 17.

to prevent this vice in others. Your labors and prayers should be incessant, that it may be diminished all around you, and be utterly removed from the community.

[For the Monitor.]

ORDER.

Would you make the greatest progress in business, in knowledge, and in holiness, ask yourself solemnly every morning, 'What does God require me to do this day?' After the proper answer, arrange your duties as to time and place. The seasons for devotion should be selected from those parts of the day in which the mind is most free from care. Be careful to fill up *all* the time in your plan, after making requisite allowances for contingencies.

Let your recreations, visits, business, and devotions, be so proportioned and arranged, as to conduce to your greatest acquisitions of holiness, to effect the greatest good to others, and most extensively to honor God. Let employments of less consequence be subordinate to those of greater. Guard against a temptation to attach more than their due relative importance to the minor actions of life; such as miscellaneous reading and conversation, recreation and dressing. The *duties of the present hour*, and the *great object of life*, are constantly to be kept in view, and steadily and perseveringly to be pursued through every season of despondency, every temptation to sloth, and self-indulgence. Emilius.

AFFLUENCE OF AUTHORS AND EDITORS.

The unfortunate poet, Savage, was once desired by Sir Richard Steele, with an air of the utmost importance, to come to his house very early next morning. Mr. Savage came as he was invited, and found the chariot at the door, and Sir Richard waiting ready to

step into it. What was intended, and whither they were to go, Savage could not conjecture, and was unwilling to inquire, but immediately seated himself with Sir Richard. The Coachman was ordered to drive, and they hurried with the utmost expedition to Hyde Park Corner, where they stepped into a petty tavern, and retired to a private room.

Sir Richard then informed Savage that he wanted to write a pamphlet, and wished him to be his amanuensis; they soon commenced, Sir Richard dictating, and Savage writing, until dinner, which had been ordered, was put upon the table. Savage was surprised at the meanness of the entertainment, and after some hesitation, ventured to ask for wine, which was somewhat reluctantly ordered to be brought. After dinner, they finished their pamphlet. The task over, Savage anticipated that Sir Richard would either order more wine, or call for his bill; but he was surprised to learn that his friend was without money, and that the expense of the dinner could only be liquidated by the sale of the pamphlet they had just written. Savage was therefore obliged *to* go and offer their new production for sale, and with some difficulty he obtained two guineas for it. Sir Richard then returned home with his companion, having only retired that day to avoid his creditors, and written the pamphlet to cover the expenses of the day.

READING THE BIBLE

In the reign of Henry V. a law was passed against the perusal of the Scriptures in England. It is enacted, "That whatsoever they were that should read the Scriptures in the mother tongue, they should forfeit land, cattle, life, and goods from their heirs, forever; and so be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." On contrasting the above statute, with the indefatigable exertions that are now making to print and circulate the Bible, what a happy *revolution* in public sentiment appears to have taken place!

[For the Monitor.]

AN INVITATION TO YOUTH TO JOIN THE BIBLE CLASS.

Come, blooming youth of Freedom's land,
And join the lovely Bible band;
Come, bow before the sacred word
Sent down by heaven's eternal Lord.
It guides the wayward feet of youth
In paths of everlasting truth;
Sheds radiance o'er the darken'd soul,
And makes the wounded sinner whole;
Saves from the bottomless abyss,
Exalts to more than angel bliss.
Come, wait at wisdom's pearly gate,
To find the gem of price so great.
Forsake the joys which vanish soon,
For those which triumph o'er the tomb.
Come, blooming youth of Freedom's land,
And join the lovely Bible band.
Behold, the messenger of love,
Would guide you to the realms above.
For you, the hope of future years,
His eyes dissolve in kindly tears;
For you his midnight prayers arise,
To Him who reigns above the skies.
Come, ere youth's transient roses fly,
And light forsakes your closing eye,
Bow to Jehovah's righteous will,
And shape your course to Zion's hill.
Eternal Power! our efforts crown,
O send thy gracious influence down,
Till Bible Classes shall abound,
In every land the world around. HENRIETTA.

TO CORRESPONDENTS AND PATRONS.

M. K. and some pieces without a signature have been received. We regret that in our absence in April, the printer should be so partial to one piece as to print it a second time. Some excellent pieces of original poetry from the pen of P—y, were unfortunately consumed last autumn when the Monitor office was burned. We trust our highly valued correspondent, their author, will replace our loss if he retained copies, as we sincerely hope he did.

From Mr. D. W. Barnes, and Rev. C. G. Sommers.

Barnes is Principal in one of the first rate of Classical Schools in our Country.

New-York, 4th April, 1824.

J. WILBUR,

ear Sir—I have examined with much satisfaction the two which you put into my hands, and am happy in having this unity to add my testimonial, to that of the excellent judges certificates you already have, in favor of the plan and execu- f both. They are better adapted, than any publications which seem, to facilitate the progress of the learner, and at the same o diminish the labor of the instructer. I doubt not that your will be generally approved and extensively adopted. An in- al attention to the Word of Life, is one of the signs of the that indicates the coming kingdom of our Lord Jesus Christ. your labors may be abundantly blessed and rewarded, is the desire of your cordial friend,

D. W. BARNES.

the above recommendation, I feel great pleasure in adding my ance of entire concurrence.

CHARLES G. SOMMERS,
Pastor of the South Baptist Church, N. Y.

From Rev. Professor Stuart.

Andover, 28th April, 1824.

Wilbur has explained to me his arrangement for an edition of ible, accommodated to the use of Bible Classes, which is sub- ally the same as that adopted by him, in respect to the New ment, with the addition of useful tables of chronology, histor- der of events, proper names, &c. I have no doubt as to the ess of all efforts of this nature to increase a knowledge of the ; and I am perfectly satisfied that the institution of Bible es among the youth, is an event which will mark the history church in the present age, on account of the consequences which it will be connected. Christians are yet very deficient rd to their efforts to diffuse, wide and deep, the streams from recious fountain, which shall make glad the city of our God. uld that Bible Classes were formed among those of maturer e in middle life, and old age, by every church in the country; that an order of teachers might be raised up among us, such as ly existed among the primitive Christians, whose business it d to be to give instruction from the Word of Life, more or less in manner in which it is at present given to Bible Classes, according rious circumstances might require. I hope the day is not far , when this ancient order of teachers will be revived in the h. I am a hearty friend to all undertakings of such a nature Wilbur's.

M. STUART.

From Rev. Messrs. Cox and Snodgrass

Charlton St., New York, June 12

Rev. H. Walker,

Dear Sir—It were almost superfluous for me to add to the respectable names already appended to your *Reference* Testament testimony of my own conviction—strong as it is—in favor of its excellent manual for Bible Classes.—It is now more than since I commenced laboring in this important and interesting department of parochial duties; in which period my interest in the cause of Bible Class instruction has uniformly increased. I consider Bible Classes to be eminently nurseries to the church of Christ—for I have found them such. These facts now strengthen the avidity with which, for one, I received the very appropriate present of your sacred volume, and with which I now recommend its perusal and study to all who value a thorough personal knowledge of the New Testament—while I hope that the Old Testament will, under similar auspices, and prepared in a correspondent manner, soon facilitate the knowledge of the whole Book of God, the inspired volume in our world.

SAMUEL H. COX,
Pastor of Spring Street Presbyterian Church.

I add my name with cheerfulness to the respectable testimony in favor of the Reference Testament.

WM. D. SNODGRASS,
Pastor of the Presbyterian Church,
Murray Street, New York.

Cummings' Pronouncing Spelling Book.

Just published by Cummings, Hilliard & Co. a new and improved edition of "The Pronouncing Spelling Book, adapted to the Critical Pronouncing Dictionary, in which the precise sound of every syllable is accurately conveyed in a manner perfectly familiar to every capacity, by placing over such letters as have various sounds those letters whose sounds they receive. By J. A. [illegible], Author of Ancient and Modern Geography, &c. &c. [illegible] carefully revised."

In this edition of the Pronouncing Spelling Book, it is the endeavor of the publishers that the mechanical execution shall be worthy of the work. The type is large, the spaces wide, and it is intended that every copy shall be well bound.

Such has been the demand for this little book, that the former editions have but half supplied the market during the year past, and the publishers have now an accumulation of orders amounting to nearly half of the edition which is just issued. The work being now stereotyped, however, it can be ordered with the new edition, and will be sold to booksellers and teachers on the usual terms.

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. JULY, 1824. NO. 7.

CONTENTS.

[illegible]	217	Signs of the Times	244
[illegible]	218	Bible Classes	246
[illegible]		Observance of the Sabbath	248
[illegible]	219	Sabbath School Libraries	ib.
[illegible]	225	Singing in Sabbath Schools	249
[illegible]	232	Indian Customs	ib.
[illegible]	234	Utility of Bible Societies	251
[illegible]	235	Poetry—The Moral Gem	253
[illegible]	238	To Correspondents	ib.
[illegible]	243		

PRICE ONE DOLLAR, IN ADVANCE.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

LITERARY NOTICE AND RECOMMENDATION

Of the Reference Testament, and proposed edition of the Reference Bible, by the American Sunday School Teacher's Magazine.

TO BIBLE CLASSES.

If the beauty and sublimity of the Sacred Writings could extort from the pen of an infidel, such as Gibbon, the testimony that "These sacred books, even as *human* productions, deserve to be studied as one of the most *curious* and *original* monuments of the East," how much may the Christian exult in being in possession of such a treasure as *his own*—knowing (as he does) not only by *historical* evidence, but by the *evidence of his own heart*, that that treasure comes from God. The Editor rejoices with all his fellow-Christians in the prospect of a diffusion of a better and more extensive acquaintance with the Holy Scriptures, by means of *Bible Classes*, which are extending their usefulness throughout this free and happy country, where there is no bar to investigation, and he congratulates the Christian community on the prospect of greater facilities for the elucidation of divine truth. The *Rev. Hervey Wilbur*, of Boston, has already published an edition of the New-Testament, with References, and a Key Sheet of Questions, historical, doctrinal, and practical, which ought to be in the hands of every Christian inquirer; and it is hoped he will publish an edition of the Old Testament, with like References, alphabetically arranged, for the benefit of Bible Classes, to whom it would be eminently useful. The Editor has been given to understand that such a publication is in contemplation, and that in addition to Tables of the Scripture, proper names and Scripture Chronology, several valuable tables will be subjoined from Townsend's Chronological Arrangement of the Old Testament Scriptures, a new and costly English publication, of rare excellence, but almost unknown in this country. May the Divine Blessing prosper the undertaking.

THE MONITOR.

VOL. II. JULY, 1824. NO. 7.

[For the Monitor.]

YOUTH THE MORAL CRISIS OF LIFE.

Much has been said and written concerning the important season of youth. This period of life is generally considered highly valuable in relation to future prosperity and usefulness. To one who is to devote his life to literary pursuits, this season is precious. Here his faculties begin to be developed—here his intellectual character begins to assume its complexion—and here those habits of mind which will distinguish him as an individual, are beginning to form. It is also an interesting season to one who is destined to a more active employment. If he ever acquire a thorough and systematic acquaintance with his business, this acquaintance must be commenced in youth.

But this period of life acquires an increased degree of interest when considered in reference to the formation of the moral character. Although no discipline can *change* the *moral taste*, still much may be done preparatory to it; and much which will render the person a more proper object of esteem, and more worthy of confidence. The passions are now ardent, the heart susceptible, and the mind inquisitive. Principles of action are easily adopted, and principles of faith easily embraced. That thorough investigation which is the characteristic of maturer years, is not uncommonly a stranger to youth. The force of example is often adequate to allure the unwary youth into a course, which issues in moral death. Much is dependent upon the character and conduct of those with whom are entrusted

the important interests of the young. Their example, their counsel, and their practice, exert a powerful influence upon one at this period of life. The murderer, who expires upon the scaffold of justice, doubtless began his ruinous course when young. He first thought *crime* and *guilt* to be matters of no moment; and thus he advanced in his career of impiety, until he became unworthy of life. There are many eminent men who are able to recollect what particular incidents and circumstances that occurred in their youthful days, combined to give a turn to their thoughts and a complexion to their character. A regard for the duties and institutions of religion ought early to be imprinted upon the mind. Sentiments of virtue and benevolence should always be cherished in the youthful breast. If the mind of the young is taught to esteem the difference between virtue and vice of little or no consequence, the practice and course of life in succeeding years, will fully disclose the pernicious effects of embracing such a sentiment. Let the youth who desires to gain the approbation of the virtuous, who desires to possess a source of solid enjoyment in future life, who desires to promote the welfare of man, and obtain "a crown of glory that fadeth not away," embrace the present season to mould his temper and form his character according to the unerring standard of truth, and the requirements of the *Gospel.* T. P. J.

[For the Monitor.]

INSTINCT.

Instinct is a principle of action which operates prior to instruction and independent of experience. Not only in the animal creation, over which man exercises dominion, but in the human race also, is this principle found to exist. The actions of every individual display some of its operations. It appears in the infant, and indeed exercises a more extensive sway over its actions than it does over the conduct of those of maturer years. Its power is felt in youth—its influence is not lost in

manhood—nor will it cease to operate while the mind animates our material frame.

With but little observation, we shall not fail to discover some of the important purposes which it answers. How can the new born infant receive its first nourishment? Neither instructed by its nurse nor influenced by habit, it obtains its food with the utmost ease and readiness. This is the power of instinct. How can we so readily and almost unintentionally close the eyelid, when that tender organ is in danger? It is by instinct. And there are numerous instances, which are continually occurring; that illustrate the principle of instinct in a manner both curious and convincing. T. P. J.

ESSAY,....NO. VII.

THE LORD'S PRAYER.

After this manner therefore pray ye: Our Father, which art in Heaven; *hallowed be thy name*; thy kingdom come; thy will be *done* in earth as it is in Heaven.

MAN needs precept upon precept, and line upon line, respecting the duties of religion. Not only must he be told in general terms, that men ought to pray every where lifting up *holy* hands; but he needs particular directions how to pray aright. Thanks be to God, that there is a throne of grace, where sinners may have audience through a Mediator. Thanks be to God, that our [redacted] Teacher has given us *specific* instructions respe[redacted]he duty of prayer. Let us devoutly attend to those he has given us.

"After this manner therefore pray ye." The word "therefore" refers to previous directions given by Christ to his disciples. In them he had just forbidden the vain repetitions in prayer which characterized the prayers of the Jews in those days. They often vociferated the same exclamations again and again. While their prayers were tedious for their length, they were limited to but a few ideas. In the Lord's prayer an opposite course is both enjoined and exemplified. Thus men are taught

both by precept and example to have their prayers short, but comprehensive. Conciseness in prayer, is, on another occasion, recommended by the consideration that we are not heard for our much speaking. Since our Heavenly Father knows what we need before we ask, the object of prayer is never to acquaint him with our necessities or desires; but to arouse the dormant energies of our own minds, to elevate the languid affections of our hearts, and to obey divine precepts. Those prayers therefore best answer the design of prayer which are adapted to excite and increase devout affections in the soul. Where the ideas are most important and the spirit most fervent, there is least danger of prayer's being protracted to an unprofitable length.

Besides, "*after this manner* pray ye," teaches that, on the one hand set forms of prayer are not sinful, and on the other hand, that they are not commanded. On this subject many prejudices have existed. Some appear to feel that prayer cannot be offered aright to God, if a precomposed form is used. Such feelings are doubtless wrong. For where the words used are adapted to the circumstances under which the prayer is offered, and the hearts of the worshippers ascend in the expressed desires, Jehovah will accept them. Another Evangelist introduces the Lord's prayer with this language: "When ye pray *say* our Father," &c. Though we believe this was not designed to require a repetition of that prayer, whenever prayer is offered, much less to confine us exclusively to those words, it does prove that forms of prayer are not to be indiscriminately condemned. At the commencement of social worship in families and in schools, it may sometimes be both suitable and profitable for precomposed forms to be used, though they ought not to be continued when the gifts and the confidence of those whose duty it is to lead, render them no longer necessary.

Some advantages attend forms of prayer, for public worship, though they are perhaps more than counterbalanced by disadvantages almost necessarily connected with them. And we have Christ's example for using in private prayer the same words more than once or twice.

In Gethsemane he did this. Thus we may discover the impropriety of our condemning forms of prayer. But on the other hand, we ought to guard against the prejudices often felt respecting extemporaneous prayer. All the prayers of our blessed Saviour recorded in the page of Inspiration, except two in the garden, were extemporaneous, and adapted to the particular circumstances under which they were offered. The first in the garden must have been extempore, and in its repetition it was equally suitable, because equally appropriate. When the heart is warmed and elevated with right desires and affections, it will perhaps be more expanded and refreshed by spontaneous effusions of the soul, than from the most able and devotional forms of prayer. For this reason we may discover the wisdom of our great Teacher, that instead of saying, confine yourselves to set forms of prayer, he has directed, "After this manner therefore pray ye: Our Father, which art in Heaven."

Here we have the language of dependence and of filial confidence at once put into our lips. When we call God our Father, we are reminded that we derived our existence from him. The plural epithet recognizes the whole intelligent universe as the created offspring of the same parent. "Have we not all one Father? Hath not one God created us?" The bountiful provision of God as our Father, extends to all men living. They have all been nourished and brought up as children. The phrase "Our Father," well becomes the lips of dependent intelligences, who have derived their life, their sustenance, and ten thousand temporal blessings, from the hand of God. He has extended to us all more than a father's care. He has bestowed a thousand fold of parental kindness upon us.

To these truths we should be habitually alive; and particularly so when drawing near to God in prayer; then while we say "Our Father," let us feel ourselves social beings, deriving unnumbered mercies from one common source, and in duty bound to love and to feel for others as those who love their neighbours as themselves. "Our Father," should remind us that we owe him filial affection, confidence, and obedience. How much love the child owes to parents for that ocean of

love in their hearts, whose numberless and copious streams of kindness have flowed around him. All these demand confidence in the parent, that according to his wisdom and ability he will satisfy every reasonable desire. And the father's will is to be esteemed law before the child is capable of being governed by higher authority.

But what ardour of affection can equal the creature's obligations to the Father of our spirits. What unlimited and uninterrupted confidence in his providence and grace should his past dealings with us inspire. He will do all things well, should be the unshaken confidence of our souls. Such a confidence would propel us forward in the path of duty and of obedience, leaving with God the consequences, and expecting from him all needful supplies. Such filial deportment would prove us the children of God by adoption. We should be able to look up with the eye of faith to a covenant God, and lift to him the sweet accents of ABBA, FATHER. How interesting the thought that rebel worms may, through the atonement and intercessions of Christ, become the sons *and* daughters of the Lord Almighty. Christians may all say of the Father of lights, with the Apostle James; "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." The truly pious are therefore the children of God, in a higher and more endearing sense than others; they have received the spirit of adoption; they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

When we pray "Our Father, which art in Heaven," we are to view him as dwelling in light inaccessible and full of glory. Though Jehovah fills immensity with his presence, yet the manifestations of himself are peculiarly and preeminently glorious in Heaven. There too his train filleth the temple. Cherubim and seraphim, with the spirits of just men made perfect, constantly ascribe holy, holy, holy is the Lord God Almighty.

Presently all the redeemed will be there as their home, and engaged in the same sublime worship as their everlasting employment. There is the portion of God's

people. "Our Father, which art in Heaven," should ever remind us that Heaven is the peculiar residence of the Father of our spirits, of the Redeemer of our souls, of all holy angels, and will be our portion hereafter, if we hunger and thirst after righteousness.—And for this temper we are encouraged to pray in the first petition of the Lord's prayer, "HALLOWED BE THY NAME." In this language we desire that God would enable us to hallow his name by all the works of our hands; that we may live soberly, righteously, and godly in this present evil world; that we may bring forth fruit to the praise of the glory of his grace. In this language we also pray that in the words of our lips, and in the thoughts of our hearts, the name of God may be revered and treated as holy. We thus pray, that every thing in which God manifests himself to his creatures, may be subservient to his declarative glory. The preeminence of God's glory should ever be viewed as of infinite importance. And it should be the desire of our hearts in every prayer, that ourselves and all others, whether we eat or drink, or whatever we do, we may do all to the glory of God. And if this be the desire of our hearts, they will rejoice in the spread of the glorious gospel, and in the extension of the Redeemer's kingdom in the world. For when the Lord appears to build up Zion, he appears in his glory.

But this directly leads to the second petition, "THY KINGDOM COME." Here we pray that the kingdoms of this world may all become the kingdom of our Lord and Saviour Jesus Christ; that the kingdom of Satan may be destroyed, and the dominions of Christ extend to every nation, and be acknowledged in every family and every heart on earth. We express the desire that the kingdom of God's providence may sustain and supply all creatures whose eyes wait on him for their daily portions; that the kingdom of grace may refine us and others from all our pollutions of the flesh and spirit, and enable us to perfect holiness in the fear of God. Thus we might be in a waiting posture to behold the kingdom of grace extended, and more especially to meet with power and triumph the kingdom of glory, where the righteous will reign with Christ forever and ever.

When we pray that the kingdom of God may come, *we professedly* resign our whole souls to the dominion *of God, to* have him dispossess from them all his ene*mies, and* destroy every vestige of Satan's kingdom *within us.* We professedly devote all we are and all *we possess* to the advancement of the kingdom of grace *in the* world. And it is utterly inconsistent with the *spirit* of this petition in the Lord's prayer, for us to withhold our property, our labours, or our prayers in the good work of promoting the universal diffusion of the gospel of the kingdom, and seeking that all our race may, by grace, be prepared for eternal glory.

In the third petition, "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN," we are taught to pray for resignation to the providential will of God, and obedience to his preceptive will.

It is alike a dictate of reason and of revelation, that Jehovah has high and holy purposes by which he rules in the armies of Heaven, and among the inhabitants of the earth. This is called doing his will. And the Apostle Paul declares, that God worketh *all things* after the counsel of his own will. In this sense of the phrase, will of God, as used in the scriptures, submission and resignation are the duty of men. In every purpose of God he has wise and holy ends to be answered. We ought never to distrust the government of God. But unsanctified nature is ever prone to repine at those providences of God which interfere with worldly plans or with self-love. We should pray that the providential will of God may be done towards us and in our world without resistance on the part of creatures; that every heart may respond to the language of pious Eli, when painful visitations were before him: "It is the Lord; let him do what seemeth him good." And since the carnal mind is enmity against God, not subject to his law, neither indeed can it be, we pray in the third petition that God would take away our evil hearts of unbelief, which incline us to depart from the living God, and give us hearts of holy submission and obedience. For when we pray "thy will be done in earth as it is in Heaven," we particularly desire that we may be obe-

dient to the preceptive will of God. This is the rule of duty for creatures. The PURPOSES of God are the rule of HIS conduct; his *commandments* are the rule of *ours*. He is worthy that every precept of his should receive cheerful and perfect obedience; that all on earth should unhesitatingly obey him as the host of Heaven do. There when the high behests of Jehovah are known, every heart and motion are quick as lightning to do his will. In this petition we pray that we may be entirely conformed to every *one* precept of God's law without exception or reserve; and that we may cordially approve that way of salvation which God has provided for fallen men. We then pray that the preceptive will of God may be universally done on earth; that there may be a knowledge of this will diffused throughout the earth, and grace given to produce universal obedience; and to crown all, we should desire that there never may be any interruption to this obedience; that no declension from that will be ever known among those who are the proper subjects of prayer.

[For the Monitor.]

AN INDIAN TALE.

IT was the fourth hour of the evening. The sun had gone to rest in the great ocean. During that whole day his face had not been hidden by a single cloud. At this the Indians were surprized, for the extreme sultriness of the weather and the bird's prophetic invocation had promised, that the great Spirit was about to remember the parched cornfields of his children. The last gleamings of twilight splendour were still visible, when something dark appeared to rise above the summit of the western mountain. All was silent in the Indian village Mahony. The scream of a sleepless panther had died away on the hills. Struck by the unusual silence, or awed by some instinctive apprehension, the wild beasts were in their coverts. The trees of the forest stood upright. The topmost foliage gave not a sign of motion. Afar off, the waters of the Yalo-Busha were

heard gently murmuring over a rocky bed, or gurgling down a little cataract. The storm in all its blackness was now rapidly nearing. The thunder's dread voice, and the terrific blaze of heaven's fire made many an Indian's soul quake within him. But there was one in that village through whose bosom went emotions intense—indescribable: the grandeur, the solemnity of the inimitable scene calmed not her agonized spirit. Every howl of the angry tempest,—every glow of the scathed forest-tree threw a deeper gloominess on her anticipations, and told in accents of despair, that her friends—her all were in the extremity of peril. Perhaps, the power of a woman's affections, the yearnings of maternal tenderness are never felt, with such vital warmth as when a child is exposed to the fury of a tempest. Count the horrors of a drear lonesomeness: remember the impassioned love for an *only* child, the absence of an affectionate husband; remove every lenitive cheering the Christian's heart in the day of rebuke, and then there will be a faint picture of those bitter forebodings experienced by this Indian *female*. Very soon the rain fell in such unvarying and *impetuous* streams, that it seemed as if desolation's finger would be left alone to mark the ravages. Convulsed and maddened by fiercely driven winds, the Yalo-Busha's current rose and widened and hastened onward with fearful velocity. Over these disturbed waters and a low prairie ground, which the swellings of the Yalo-Busha very often inundated, lay the path of the Indian and his daughter.

The little girl, a sweet youth of ten years, for twenty moons, had been an inmate of a mission family. There her playful sprightliness had not wasted its strength in roaming the woods, or watching the success of the savage's fish-line. There her beautifully coloured eyes had been directed to other objects than the tomahawk's crimson edge, or the bloody mementos of relentless warfare. On that consecrated spot, her young bosom first panted for the delights of civilized society, first reciprocated with the smile of affection, the tenderness of the white lady's instruction. Above all, she was there

taught, that her soul would live, after the ray of sunlight had ceased to play in the waters of her father's land. When told of the kindness of a Saviour, penitential tears stood in her eye—silent evidence, that a child, born in the depths of Mississippi's wilds, would become a sparkling gem in the crown of imperishable glory.

After having given proofs of extraordinary mental ability, and a most winning sweetness of disposition, her father, a chief of considerable rank, arrived at the mission house, for the purpose of taking his daughter home on a visit. She manifested much pleasure at seeing him, gave a feeling adieu to her associates and instructors, and accompanied her father towards the setting sun. The greater part of their journey was through a thickly wooded forest, pervious only to the savage.

The awful commingling of light and shade, the lonely ray ever and anon revealing the mouldered leaf or the shadowed evergreen, the pensive echo from the note of the wood-land bird, and the purling streamlet displaying on its surface the fallen beauties of a hundred different trees—*all* these disclose one source, whence the son of nature has drawn the wildness of his charming descriptions. Here, my Narowna, said the enraptured Indian, was the hunting ground of your fathers. Here was the nimble deer struck by the flying arrows of the red hunter. Under these shades was the bloody hatchet buried, and the smoke of the pipe of peace told the good Spirit, that his children were happy. But the sun has drowned those days in the deep ocean. Never more will these high trees carry up to the land of souls the song of triumph. The white men are driving the Indians far beyond the river of the west. My father, said Narowna, her little eyes kindling into more than mortal brightness, the star of peace is rising on our land. Oh praise the great Spirit, the white men are not all enemies of the Indians. A journey of many moons, through the woods, and over the rivers, the good missionaries are come to teach us the way of life. In their talk to us, they said that Jesus Christ a great many moons ago came down from the country of the blessed to take

away the thorns and briers from the path of the warrior. He brought into this world the book of truth. In that book there is much talk about heaven—a glorious place, where all men, who have repented of tkeir sins and believed in the Saviour, will go as soon as their bodies are cold and dead. Hark! the voice of the great Father.

The thunder, more and more audible, now seemed to rock the very ground. The darkness, as they emerged from the thick wood to the prairie, was scarcely less appalling, for the cloud was rolling its black front over the whole sky.

Many of the tender affections of our nature are possessed in all their warmth by the Indian. He traverses the lone forest, and as he wraps himself at night with his blanket, he remembers his home, and implores the good Spirit to protect his family. When lifting the bloody tomahawk over the children of his enemy, he thinks of his own little son, and the warm feeling at his heart stays the blow. Though he has been doomed to walk in a path, where the light is as the shadow of death, though ferocity has been his watch-word in the hour of battle, and revenge has lighted within him its raging fires, yet how pleasant is the reflection, that the Indian's heart is no stranger to the sensibilities of our nature. As it respects our hopes for the future, how consoling is the fact, that our western Indians are not at all familiar with that brutality and cannibalism which appear to be the chief delight of some savage nations, and which have almost withered in their bosom every feeling of humanity.

The Indian chief felt how strong is a father's love, as he clasped his Narowna to his bosom, and pursued his way over the prairie. A darkness, which might be felt, enveloped them, save when the lurid glare of the lightning for a moment revealed the horrors of their situation. The waters were fast rising around them, and roaring before them, yet still the Indian resolutely moved forward, for despair was gathering its energies to assist him. "The thoughts of home rushed on his nerves and called their vigour forth." The dear ob-

ject who was clinging to him with all the tenacity produced by the impulse of affection and the dread of danger, put an unwonted vigour into his limbs—a vigour which did not desert him amid the fast thickening desolations. At length, they found their canoe which had been moored to a tree. They were for a while carried down by the swift current of the Yalo-Basha, but at last succeeded in reaching the shore. Placing their feet on firm land, they adored that mighty Spirit who rides on the whirlwind. They thanked that omnipotent Spirit, who, in the hour of peril, had listened to the cries of his red children.

At length the Indian mother embraced her Narowna. Despair had frozen her vitals; but her child and her husband had come—the living tide rushed to her heart, and overpowered her feelings. It was a time when the children of nature mingled the dearest affections of their souls. In all their bosoms the lamp of hope had been nearly extinguished. Hope was now swallowed up in joy. They met round the fire in their cabin and experienced that happiness, which can be better imagined than described. But as Narowna recovered from the chills caused by her exposure to the storm, an unusual paleness was visible on her cheek. She tried to smile. She tried to feel like her overjoyed mother, but the angry tempest had shaken her little frame. She retired, but not to rest. The raging of the winds, the convulsions of the waters, and the shock of falling trees had made such deep impression upon her memory, that her sleep was unquiet. She in fancy, again clung to her father; she again felt the tossings of the little canoe. The star on the breast of the morning shone as brightly as ever. Nature put forth lovelier charms upon her bosom. The rising sun never before appeared to pour such brilliancy—now upon the waters of the Yalo-Busha—anon upon the dripping leaves of the forest. But the bloom upon the countenance of Narowna was not the early bloom of the flower—was not the ruddy bloom of health. A few days elapsed, and a fever had brought her to the gates of the grave. Violent paroxysms of pain agonized her body almost

beyond endurance, yet she was cheerful. In speechless grief her mother bent over her couch, but Narowna's mind was peaceful "as summer evenings be." The Indian chief, the father, had many times in mournful accents chanted the death song, but he never felt before what it was to mourn. Sometimes he gave a most passionate vent to his sorrow. At others he showed that untold grief, which mocks description. "My father," said Narowna, "I am going beyond the river of the west. Weep not, the Saviour who loves little children now puts a smile upon my face. He will tell me where that land is, which is the home of the good. His hand is soft, it will wipe the tears from your eyes. His words are sweet, they will give rest to your soul, for it is full of pain."

There is something peculiarly touching in the sorrows of an Indian. To hear him recount with all the glowing simplicity of a son of nature, the brave deeds of his fathers, the firmness of their arms, the impetuosity of their onset in the day of battle, the swiftness of their feet, the unerring certainty of their arrow when on the deer chase; and then to listen to his mournful relation, how the white men have driven him from the bones of his fathers, have cut down the wide forests, and destroyed their hunting grounds, and have, without mercy, burned the villages and murdered the red men, till their name has become as though it never was, is enough to awaken the kindliest passions of humanity. But there is a time of deeper distress. Look at the Indian who has a beloved friend sick, or who has lost the child of his dearest hopes. He is moved at his very soul. That child is gone, perhaps his only child. Its cold body must be covered up far distant from the graves of the warrior. A thousand fears croud into his mind. The grace of the gospel has never whispered to him its consolations. Some faint ray of celestial light may have penetrated into his forest, but it has only rendered the darkness visible. It may indeed have given him some indistinct notion of that far-off country, where go the souls of the Indians. Yet mingled with popular superstitions, a faint report of gospel

truth will only render him more wretched. Such are some of the thoughts which must occur to the mind, while contemplating the eloquent lamentations of a western Indian. Such *were* some of the thoughts of a traveller as he passed one evening through the Indian village Mahony. He stopped his horse on the top of a hillock. Directly before him a full moon was pouring her mellow light over the valley, and over the hill. A silver radiance was reflected from the Yalo-Busha. Its waters look smooth as the surface of a mountain lake. He listened. He thought he heard the cry of distress. All was silent, till again the piercing shrill of woe went to his soul! Advancing nearer the place whence the sound proceeded, he discovered that he had heard the lamentations of a solitary female. In the helplessness of grief she was reclining upon a grave. It was the grave of Narowna.

Down in the vale Narowna sleeps,
An alder marks her resting place,
Beneath its shades a mother weeps
For all is drear and comfortless

When saffron tints no more appear
To deck the sun's declining road,
When distant hills and woodlands near
Are drest in glooms and silence sad.

Along the vale, beside the steep
Where Busha's silver waves roll down,
With frenzied look, with anguish deep
An Indian mother's heard to groan,

"Narowna dear, my only child,
Why dost thou scorn a parent nigh?
Thou used to run, whene'er I called,
Thy steps were fleet, thy heart was joy.

Alas! Alas! thy lovely form
Is pressed by clods all hard and cold,
Upon thy grave full beats the storm,
For tempests fierce no mercy yield.

Thy spirit's fled, is fled away,
Beyond where ocean's billows roll;
No friend is there, no parent may
Thy coming greet in land of souls."

But mourner sad, Oh cease your grief,
Narowna rests in Jesus' arms,
Nor sorrow's plaint, nor pangs, nor strife,
Shall reach that land where Jesus reigns.

ARROWFOOT.

[For the Monitor.]

"The countenance will generally be agreeable in proportion to the goodness of the heart."

How much trouble is taken by many to appear what they are not, but what they ought to be in reality. It is certainly much cheaper and better to be really good and agreeable, than to be forever disguising one's character and conduct, to appear so. Goodness is cheap, useful, easily attained, and practised, agreeable to others, conducive of happiness to the possessor; and, what is more, acceptable to God. But hypocrisy, dissimulation, and disguise, are very uncomfortable to one's self, disagreeable to others, pernicious in society, and offensive to our Creator.

The countenance was, no doubt, originally designed to be an index of the heart. It is the natural medium through which the soul looks out, and the passions of the mind are expressed. Had man remained in his pristine state, and never been tainted with the guilt of transgression, there would have been no occasion for disguise—nothing to prevent the eye, and the countenance, which materially corresponds with it, from disclosing the volitions of the soul. Sin has produced this inversion in nature. It has clothed the hypocrite with sanctity that he may the better deceive. But by no means confined to religion, it pervades the general intercourse of life, and spreads itself through all ranks of the community.

This spreads benignity upon the face, while malignity is lurking in the heart—makes the countenance speak a different language from what God and nature designed it; and instead of aiming to possess real goodness and amiableness, which, unadorned, are ornamental and pleasing, is satisfied with apeing the mere semblance of them.

I shall not contend, that in our present state of being, it is useful or proper, on all occasions, either by words or looks, to express all our feelings. But, I contend, it is rank hypocrisy, and a perversion of nature, to pretend to virtues we do not possess. And, besides, even in a worldly point of view, often much is lost, and seldom any thing is gained by it. There is a language of truth and nature, which even a child will seldom mistake; and every deviation from it, or unsuccessful attempt to ape it, excites suspicion if not disgust.

It is extremely difficult for the most alert deceiver to be always on his guard. There are many barriers against success in acting a borrowed part. It requires confirmed habits of deception, and long experience in dissimulation, never to let nature look out. A modest share of knowledge of human nature, and skill in physiognomy, is generally enough to detect impostors, and often to discover the character even of strangers. The sagacity of a child will detect imposture. Who is not acquainted with this fact? In order to discover whether the parent is pleased or displeased with it, or whether serious and decided in a command or prohibition, where does it fix its eye but in the face of the parent, and how readily and truly does it read the feeling of the heart. Now, if all this is within the reach of the capacity of a child, one might suppose that impostors had little chance of success among persons come to years of discretion; and more especially, that few, if any, would be duped, who had experience and caution.

Still, however, thousands are constantly deceived, and will continue to be duped—the hypocritical and artful make their depredations upon society; not always because there is no way to detect such impostors, but because a large portion of society love to be deceived and

imposed upon; for it is not easy to believe, that all are thoroughly deceived who prefer the shadow to the substance—mere tinsel to gold; or, to speak more plainly, the mere semblance of virtue, piety, and benevolence, to these noble principles themselves.

But my design, in this essay, is not to condemn affability, politeness, good appearance, dress, and address, or any thing that may be comprised in that very comprehensive term, *good breeding*.

What is contended for is this, it is cheaper, better, more comfortable, useful, and honourable, to be possessed of real goodness, benevolence, and amiableness, so that the countenance may speak the true language of the heart, than, by infinite pains, and artful disguise, to counterfeit them. PERDUE.

[For the Monitor.]

REMARKS ON POETRY.

The mind of man is capable of effecting great things. It puts in motion the bodily frame, commands its movements and directs its exertions. Employing the corporeal system as its instrument, it accomplishes works of astonishing power and magnitude, effects important changes, and produces mighty revolutions. Its more proper and peculiar efforts however are to be found in the pursuits of literature and the investigation of science. The particular branch of poetry may be considered as affording a wide and extensive field for the operation of the intellectual faculties.

The faculty of imagination is essentially requisite in poetry. The poet does not usually confine himself to the description of matters of fact, and the narration of events, as they actually occur. He transcends the limits which regulate the course of the historian and biographer—he enters the mist and obscurity, which round the history of ancient days. The foundation ornament of his productions are derived from the ces of fiction. To cultivate not only a brilliant correct imagination, to acquire the command of

restraining it within proper limits, of controlling and directing it at pleasure, is the desire and aim of every genuine poet. Without this culture and command of the imagination, the works of the poet must be destitute of that degree of instruction and those charms which excite interest and afford rational amusement. It is thought to be the business of the poet to please and amuse; but this ought not to be his ultimate end; it should ever be subordinate to the purposes of information and instruction.

It is acknowledged by all, that much pleasure is derived from the perusal of good poetry; though it rarely occurs to the mind, what constitutes this pleasure. Much of the satisfaction is derived from a consideration of the difficulties, that lie in the poet's path. It requires a mind of a peculiar constitution; such as is rarely to be found. This mind must be highly improved, and furnished with abundant sources of instruction—it must have a deep and accurate knowledge of human nature. Without *this* knowledge the poet would labour under serious disadvantages. His works would not be adapted to the benefit of mankind with so much exactness; neither could he so readily avail himself of the influence of the different principles of the human mind; and for this obvious reason, he would be unable to understand the occasion, variety, and tendency of their operations.

GORDON.

THE IMPORTANCE OF HEALTH, AS CONNECTED WITH THE GREAT BUSINESS OF SERVING GOD.

THE moral government of God over this world, is carried into effect by human instrumentality. Consequently, every act of man has a bearing upon his kingdom in promoting its interests, or, in retarding its progress. The fact that men are employed as agents in building up the kingdom of Christ, shows, that, with right affections of heart, the greater a man's activity in his pursuits, the more extensive will be his influence in promoting the cause of religion.

The bearing then, that health has, upon the business of serving God, is easily seen. As human instrumentality is concerned in accomplishing the designs of God; whatever is calculated to destroy the faculties of man, must be attended with serious evil. For, whatever might be an individual's desire to do good—though his learning, his talents, and acquisitions were great; should the machine be deranged through which their influence is to be exerted, these qualifications, so excellent and important in themselves, would be comparatively of little benefit to the world. Let an individual be sinking under the resistless grasp of some fatal disease, and his plans for effecting important purposes must fail—his system of means for supporting the interests of the church would cease. For the man, instead of benefitting others, must be assisted himself.

The more the subject of health is contemplated in relation to man as an accountable being; the more will its importance impress itself upon the mind, and the more will it be seen that a due regard to a preservation is one *very* important part of christian duty.

But, notwithstanding the blessing of health is inestimable; yet, it is often thrown away in thoughtless negligence, or in sinful indulgence. It is sometimes sacrificed to gratify an unhallowed ambition, and often in consequence of an inordinate attachment to pleasure. "But the crime of squandering it is equal to the folly." He who through any immoderate indulgence brings weakness and disease upon himself—who for the pleasure of a few nights' merriment, confines himself to the chamber and the couch, is justly charged with the crime of squandering his talents, destroying his usefulness, and thus robbing God and his fellow men of their dues.

And who that has ruined himself unnecessarily by any kind of excess, but must, if the moral susceptibilities of the mind are awake in an hour of calm reflection, feel the keenest stings of conscience. In a situation preeminently calculated for meditation to look back on a life spent in sinful indulgence to the neglect of duty, and forward to the retributions of eternity; must produce

a kind of wretchedness approximating to that of the impenitent in a world of despair.

If, then, the preservation of health is a matter of so much importance, every laudable means for its promotion should be duly regarded. In reference to health, proper seasons of relaxation may be made perfectly consistent with the best of motives. As the body and mind so sympathize with each other that one cannot suffer without affecting the other, that exercise and relaxation necessary to the strength and activity of both, may have the same bearing upon one's usefulness, as his actual application to business. And to the student, *especially*, so indispensable are such means to the bodily and mental faculties, that nothing but an error in judgment can atone for treating them with neglect.

That an unnecessary portion of time may be spent in gratifying an inordinate desire for pleasure, all must allow. The relaxation of some is, from an unrestrained indulgence of lawless passions which ruin the health and destroy all order and regularity.

So, every thing valuable is in danger of being perverted. Even the common bounties of Providence are constantly abused. Not only the drunkard and the glutton, but *all* who do not duly appreciate the gifts of Providence, are chargeable with the guilt of being servants to an unrighteous mammon. It is the abuse of blessings which renders them sinful. That there are amusements calculated to promote the usefulness and happiness of man, is a fact supported by scripture; but great caution is necessary that they do not become sinful by excess. A strict adherence to one principle, so universal in its application, not to engage in any transaction upon which the blessing of God might not be consistently supplicated, is a very good rule, on which to rely for guidance in the path of duty. G. F.

[For the Monitor.]

THE FIRESIDE.

It was near the close of an afternoon, in the early part of May, that a Missionary from New England, who was travelling slowly on horseback in a retired part of the Western country, observing the decisive indications of an approaching storm, began to look out, with no little anxiety, for a lodging which might receive him for the night. For some time, his wishes were vain, and he went for several miles, over the lone and unfrequented road in which he was travelling, without finding any prospect of a shelter from the rain, whose drops were beginning to fall, and from the wind which was fast rising, as if at the commencement of a storm. At last, however, the traveller emerged from a long and dreary wood, and his eye sparkled as the view opened upon a beautiful valley through which his road winded, and in a distant part of which, was pleasantly situated a farm house of unusually cheerful and happy appearance. The numerous and extensive out buildings with which it was connected, the fields around it, which were already, in a considerable degree beautified with the verdure of spring, the forests in the back ground, and the distant hills beyond, which completed the view, would have constituted an enchanting picture, had it not been for the gloomy influence of the weather. The injury thus done, was, however, more than counterbalanced, by the ideas of relief from his uncomfortable situation, which were associated with the prospect; and as he approached the dwelling, all the discontented thoughts, with which his dreary ride had inspired him, were banished by the bright light which shone through the windows, although day light had not yet gone down, and by the promise of comfort and enjoyment within, which was thus afforded. He was met in the large yard, by the master of the household, who gave him a hearty welcome, even before the Missionary had informed him of his name and occupation; these, however, called forth an additional flow of cordiality, and the master and his guest entered the dwelling together.

They came into a room which, as appeared from the happy faces of the family which were beaming there, and from the preparations for supper which were going forward, was answering the double purpose of kitchen and parlor. The mother of the family and her daughter were busy together at the back part of the room; in the chimney corner, were two children with ruddy cheeks, amusing themselves by drawing pictures upon a slate; a third was sitting near them, reading aloud in a little book, and a fourth, younger than the rest, was frolicking with the dog and cat, in the middle of the floor. These several occupations were interrupted by the entrance of the stranger, and all seemed to be pleased with the interruption; for if there is true cordial hospitality in the earth, it will be found at the fireside of an American farmer like this. The traveller sat down by the fire, and began to play with the children which he gathered around him, and warmth was soon restored to his limbs, and gladness to his heart.

The arrival of a stranger was, in their unvaried life, one of those remarkable events, which were deemed sufficient to occasion an alteration in the usual family arrangements; and a fire having been kindled in a front room, the traveller, together with the children and their father, resorted thither; the preparations for their evening's repast were soon completed; the children, in half suppressed glee, gathered to their respective seats; and the parents and the stranger went to their places. The blessing of heaven was affectionately but solemnly implored, and the little circle partook of their food in gratitude and love.

The short evening passed rapidly and pleasantly away, at this happy fireside, and, at an early hour, the father gave notice that it was time for their customary evening devotions. The family collected their bibles and gathered around the bright fire, which was glowing upon the hearth. The missionary was seated at one corner; at the other, was the united family head, looking into the same sacred volume, and in front, the children arranged themselves together in pairs, turning their backs upon the fire, that its strong light might

shine upon the books they were to read. At a notice from its father, the youngest commenced, and in a slow artless manner, read one verse of the chapter,—the next, and the next continued,—the mother, the father, and the visitor took their turns, and thus they went round until the chapter was concluded. They then knelt in silence and solemnity together, while the missionary offered their evening tribute of penitence, thanksgiving, and praise. A few moments after the exercise was completed, the children came, one after another, to the stranger, and, standing before him, with their hands clasped in his, repeated some simple verses, and then the Lord's prayer, with much apparent seriousness. They then bid him and their father good night, and with cheerful and happy looks followed their mother from the room.

"You have a happy family," said the stranger, when he found himself alone with his host, "and you appear to possess many sources of real enjoyment."

"Oh yes, sir," replied the farmer, "I have every thing to make me happy, but it is to religion, to religion alone sir, that I am indebted for them all."

"I have no doubt," said the missionary, "that religion is the source of your greatest and purest happiness, but you do not mean that religion has placed you in the prosperous circumstances and situation which you enjoy."

"Yes, sir, I owe every thing I possess, to the power which the Gospel has had over me. Ten years ago, I was without God and without hope in the world, and I may say, without joy too; for although I was engaged, with great earnestness, in the pursuit of pleasure, I was, in reality, the most wretched and miserable man alive. I was then on this farm, but it was very far from being what it is now. I was an idle, dissolute man, and my vicious course was fast making my farm a desert, my wife broken hearted, and myself a wretched vagabond. My wife has always since my acquaintance with her, been a pious woman; and it is, through the grace of God, by her means, that I am not now a ruined man, ruined in soul and body."

"But how did she exert so great an influence over you."

"Oh, sir, by her whole conduct; every action, every word, every look was a meek, but powerful reproof to me. You cannot conceive how her eye would pierce my very soul, when I came home, late at night, from some scene of riot and dissipation. There she used to sit, in that corner, and when she rose to meet me, there was such an expression of grieved and saddened feelings, and yet such a look of mildness and forgiveness, that it always filled me with a momentary remorse and penitence. And sometimes, on the Sabbath, when I was sitting in a most melancholy mood, I used to hear her teaching some verses of the Bible to little William, and they seemed sometimes so pointed and full of meaning, that I was frequently disposed to be angry, from the suspicion that she designed to convey some rebuke to me in this indirect manner. But then I would soon reflect upon the perfect proofs which I had every hour, that she really wished my happiness, and then my unkind feelings would vanish away. I believe, sir, I could have borne any thing but this mild forgiving spirit; it made me constantly miserable; conscience soon began to arouse itself, and, in short, sir, it pleased my Heavenly Father, as I humbly trust, to show me my guilt, and the way of salvation through a Redeemer."

"What was the guilt which you then saw in yourself? the vices and crimes of which you spoke?"

"Yes, sir, I had a much stronger and deeper sense of these, but I soon found that these were not at the foundation of the evil; they were rather the signs of the guilt in my heart than the guilt itself. It was my heart, sir, that wanted purifying. I had before thought, that, although my actions were often very criminal, I could at any time abandon my evil courses, and I should then be as good as my wife, whom I always considered a pattern of excellence. But I soon found that there was something fundamentally wrong in the state of my affections towards God, and that, unless these were changed, I should never be holy or happy. I cannot describe what was my distress, when I found that the control of

these was utterly beyond my power. I was, however, at last brought to the Saviour, where I found peace and joy; and I hope he has commenced a work of grace in my soul."

"But how did you recover your affairs from their embarrassed condition."

"Religion, sir, and industry, can accomplish any thing. I made the text, 'Diligent in business, fervent in spirit, serving the Lord,' my rule, and every thing soon began to go well, and you see how happy a man I am now."

Here the good wife of the farmer came in, and gradually joined in the conversation; the hour passed rapidly, but profitably away, and the stranger was then shown to his place of rest.

The wind was roaring, and the rain descending in torrents without, as the Missionary knelt down at his bedside, and poured out his soul before the Author of his being, in grateful remembrance of the mercies he was then enjoying; and as he arose from his knees, and prepared to retire to rest, he thought that all his labours, his dangers, and mortifications would be amply recompensed, could he occasionally become an inmate of such a family as that, whose roof was then protecting him from the storm. He was soon, like the other inhabitants of this mansion, sunk in forgetfulness; and the dwelling was like the soul of the good man in this world of disorder and wretchedness, surrounded with storm and tempest without,—perfect peace and tranquillity within.

The night and the storm passed together away, and the eyes of the Missionary opened upon the beams of a delightful morning. The wind was hushed, and the sun was breaking forth from the clouds, and sending his animating rays through the windows of the apartment. The traveller arose from his resting place, repaired to the family fireside, and joined in the morning devotions; he sat down once more to the hospitable board, and then betook himself to his journey. All nature was alive and vocal in the loveliness of spring, and the Missionary went on his way rejoicing.

PHALA.

[For the Monitor.]

NO. II.

Dear C.,—You will recollect my former epistle was on filial obedience. This duty I endeavoured to urge upon you by the consideration of your own personal happiness. Perhaps you felt at the time a secret resolution that this happiness should be yours. But when I reflect on the importance of this duty, and the temptations to which children are exposed, I feel that this duty cannot be too frequently nor too forcibly impressed on their minds. It deeply concerns you, my dear friend. Allow me to present another consideration to incite you to a constant and cheerful obedience to your parents—a consideration which perhaps you have seldom thought of. Should I ask you, if you loved your parents and wished them to be happy, I know you would answer, yes. Now, have you ever asked yourself the question, *how you can render them happy?* You say you desire them to be happy. What can you do to effect this? You cannot increase their property. You are not able yet to take care of yourself. You cannot instruct them—they know far more than you do. You cannot provide for them—they provide both for themselves and for you. What can you do, my dear C., to promote their happiness? One thing you can do. You can render them the most *cheerful* and *cordial obedience.* In doing this, you will not only find the highest enjoyment and satisfaction yourself, but you will render them exceedingly happy. What can be more gratifying to the feelings of your tender and affectionate parents, than to receive from you a ready and hearty compliance with all their wishes? In doing this, you will amply repay them for all their care and anxiety for you. And this is the only way in which you can repay that debt of love and gratitude you owe them for all their kindness. If then you have one spark of love in your bosom, one emotion of gratitude for their constant and unwearied kindness to you, how strong is the inducement for you to yield a ready obedience to all they require of you. Such a course of conduct will greatly endear you to your parents, and

render you lovely and amiable in the whole circle of your acquaintance.

On the other hand, consider how much you will disturb the quiet, and wound the feelings of your dear parents, by cherishing a contrary spirit—a spirit of ingratitude and disobedience. Every time you refuse to obey, you pierce their hearts as with an arrow. If you manifest a reluctance to comply with their wishes, you grieve them; the child who stubbornly resists the salutary restraints of parental authority, brings on his parent the bitterest sorrow, the keenest anguish. Such conduct, I am sure, you look on with abhorrence. And while you would shun such a character, be not contented, my dear C., with some tolerable good degree of obedience; but let it be your constant aim in this thing to be *perfect*. Let every command be obeyed without a murmuring word—every wish complied with, without any reluctance on your part. So will you be happy in yourself, your parents will be happy in you, and you will share largely in the love and esteem of all your friends

FILIUS.

[For the Monitor.]

SIGNS OF THE TIMES.

Among those circumstances which gladden the hearts of christians, by their bearing upon the future prospects of the church; none shines in my view with a brighter lustre than the growing attention to the Bible. Missionaries have done much, and, I trust, will yet do much more, to rejoice the heart's of God's children. The same may be said of Tracts, and many other things connected with the benevolent operations of the day; but after all, it is to the law and to the testimony, to the sure word of prophecy, that we must go for our strongest encouragement.

In proportion as the churches, and especially the youth in our churches are familiar with the doctrines and requirements of the Bible, in the same proportion will

they be likely to feel interested in the great work of benevolence there enjoined.

It is worthy also of remark, that the interest in these things which is thus gradually, and perhaps imperceptibly interwoven with the forming character of the mind, is much more *permanent* and *efficient* than any other. Under the influence of a Charity Sermon the feelings may be excited, and very properly, in view of the wants of others, and their own obligations, and perhaps a liberal contribution may be made to the object proposed; but if these feelings are not founded on a familiar acquaintance with what the word of God teaches concerning the great duties of benevolent exertion, they will be but of transient duration.

Such at least has the case appeared to me, and I think such also is the experience of the churches. Now if such is indeed the fact, it evidently follows that those who are labouring to promote among our youth a thorough acquaintance with the doctrines and duties of the sacred pages, are taking the most effectual measures to raise up active and permanent friends to the benevolent institutions of the age.

Another advantage worthy of our particular attention, is, that those who are in the habit of committing the Scriptures to memory, can never be found unarmed when attacked by the enemies of our holy religion. The sword of the Spirit is always lying ready drawn by their side They can always grasp it in a moment. Are they told how great and learned men have believed in past ages? They immediately reply, "*to the law and to the testimony*, if they speak not according to this word, it is because there is no light in them." Are they told that the doctrine of divine sovereignty contravenes the justice of God, in taking vengeance on his enemies? *Who art thou that repliest against God?* is instantly suggested to their minds.

And so it is in every other case, where the memory is stored with those weapons for defending the truth which are not carnal, but mighty through God to the pulling down of strong holds. Whilst pious and intelligent people may sometimes be perplexed by the subtle

reasonings and evasions of those who reject the truth, the humble christian who has the word which the Holy Ghost teacheth always at command, will ever be able to give a reason with meekness for the *faith* as well as the hope that is in him. W.

[For the Monitor.]

BIBLE CLASSES.

Young people have too generally been left without any special religious instruction; but a brighter day appears to be dawning upon Zion. The attention of many is turned to this object. The more they contemplate it, the more its importance is magnified. The nearer they view it, the more it warms their hearts. And as the fruits of righteousness have often abounded in connexion with Bible Class instruction, its friends and advocates are becoming more numerous and more active. Indeed it is an object, which at once commends itself to the approbation of every friend of the Bible and of souls. We have learned that a large proportion of the youth of Northampton have recently been formed into Bible Classes. A great readiness was manifested to be thus instructed. This will probably be the case wherever the attempt is made by the pastor.

The General Synod of the Dutch Reformed Church attest this fact, when in their last report they say: "We are happy also to state, that in many of our churches Bible Classes have been instituted for improvement in the knowledge of the Holy Scriptures—that our more advanced youth are ANXIOUS TO BE INSTRUCTED in this manner. and that their numbers and zeal appear to be increasing."

This extract, however, not merely proves that young people are beginning anxiously to seek such instruction, but that the Judicatories of the church at the south are awaking to this object. We rejoice to find a resolution of the General Synod so firmly advancing into a

field where the Dutch Reformed Church had not before legislated.

"*Resolved*, 3*dly*, that it be earnestly recommended to all the pastors of our churches, that in connexion with the usual catechetical instruction, they institute Bible Classes under their own immediate superintendence for the instruction of persons more advanced in Biblical knowledge." We cherish the hope that this resolution will speedily bring thousands more to enjoy the inestimable privileges of Bible Class instruction. Nor are we willing that the churches of New England should be behind their sister churches in such labours of love. We are pleased that new measures have recently been adopted by them. The Suffolk Association have instituted the inquiry, "What can be done to promote Bible Class instruction." They brought it before the Pastoral Association of Evangelical Ministers in Massachusetts, at their late meeting in May, and that body

"Voted, That we highly approve of Bible Classes, and that this subject be referred to a committee, who shall be authorized to take any measures they may think proper for the formation of Bible Classes the present year, and make report of their doings, and also of their views relative to the subject at our meeting next year.

"Voted, That Rev. Mrs. Wisner, Green, Fay, and Wilbur, be that committee."

The Suffolk Association have since instructed their delegates to the General Association of Massachusetts, to direct the attention of that body to the object. Indeed it is the design, that systematic, organized, and efficient measures shall be devised and executed for the whole of New England, to give young people an intimate acquaintance with the oracles of God.

We are happy to state likewise, that, in an interview with the Rt. Rev: Bishop of the Eastern Diocese, we were informed that measures are soon to be taken to have some uniform method of instruction used in all the Episcopal Churches of this Diocese. May the divine blessing accompany these efforts, and many souls will rejoice through an endless existence, that they were youths in this age of the world.

[For the Monitor.]

Remember the Sabbath-day to keep it holy. *Exodus* xx. 8.

This command was given by God, on Mount Sinai, accompanied with thunderings and lightnings, and the noise of the trumpet.

How awfully grand and sublime must have been the sight—the Divine Majesty, seated on a cloud, and descending in all the grandeur of unexampled magnificence! So terrible was the sight, that Moses said, I exceedingly fear and quake, and all the people that were in the camp trembled. But how awfully is this command neglected, notwithstanding it was delivered in so solemn a manner, by the Governor of the Universe, and everlasting punishment denounced against the transgression of it. Alas! how much is it neglected by multitudes, even in our highly favoured country, where we enjoy such distinguished privileges of worshipping God. Regardless of the divine command, hundreds and thousands convert the Sabbath into a day of recreation and amusement; neglecting the sanctuary, they turn their backs on the offers of salvation, and they debar their souls from the very means which God has appointed to direct them in the way to eternal life. Influenced by this example, others follow in their steps; and thus the contagious influence spreads from one generation to another. May all my youthful readers hearken to the voice of God, and "Remember the Sabbath day to keep it holy."

W. H.

[For the Monitor.]

SABBATH SCHOOL LIBRARIES.

Scarcely a month passes away without some valuable little book for children, comes from the press, which it would be exceedingly desirable to have read in every family of the land. Few families, however, can be at the expence of purchasing but a small part of these

publications. In order, therefore, to extend the instruction which they contain, to each youthful circle, and also to give additional interest to the system of Sabbath School education, libraries of these appropriate books are beginning to be formed in connexion with many of our Sabbath Schools. Should not every school in the land be favored with this bond of union, and these sources of profitable entertainment for many an hour of childhood, which may otherwise run to waste? R.

[For the Monitor.]

SINGING IN SABBATH SCHOOLS.

It is a pleasant part of the exercises of some Sabbath Schools, for all the children to join in singing a few verses in a familiar tune. For myself, I can freely say, no music falls on my ear with such sweetness as this. An angel in his flight of mercy from land to land, might linger to listen while these notes of praise ascend to Heaven. It is not a small matter that the lips of children should early be preoccupied with the songs of Zion. Many an hour of solitude would thus be cheered, and many a serious thought thus be excited in the mind. Seldom does the Sabbath morning return its pleasant light, without the words of the little hymn, which twenty years ago were treasured in my memory, are escaping from my lips. R.

CUSTOMS OF THE NORTHERN ESQUIMAUX AND DOG-RIBBED INDIANS.

An Extract.

"The winter habitations of the Esquimaux, who visit Churchill, are built of snow, and judging from one constructed by Augustus to-day, they are comfortable dwellings. Having selected a spot on the river, where the snow was about two feet deep, and sufficiently compact, he commenced by tracing out a circle twelve feet in

diameter.—The snow in the interior of the circle was next divided with a broad knife, having a long handle, into slabs three feet long, six inches thick, and two feet deep, being the thickness of the layer of snow. These slabs were tenacious enough to admit of being moved about without breaking, or even losing the sharpness of their angles, and they had a slight degree of curvature, corresponding with that of the circle from which they were cut. They were piled upon each other exactly like courses of hewn stone around the circle which was traced out, and care was taken to smooth the beds of the different courses with the knife, and to cut them so as to give the wall a slight inclination inwards, by which contrivance the building acquired the properties of a dome. The dome was closed somewhat suddenly and flatly by cutting the upper slabs in a wedge-form, instead of the more rectangular shape of those below. The roof was about eight feet high, and the last aperture was shut by a small conical piece. The whole was built from within, and each slab was cut so that it retained its position without requiring support until another was placed beside it, the lightness of the slabs greatly facilitating the operation. When the building was covered in, a little loose snow was thrown over it, to close up every chink, and a low door was cut through the walls with the knife. A bed-place was next formed, and neatly faced up with slabs of snow, which was then covered with a thin layer of pine branches to prevent them from melting by the heat of the body. At each end of the bed a pillar of snow was erected to place a lamp upon; and lastly, a porch was built before the door, and a piece of clear ice was placed in an aperture cut in the wall for a window.

"The purity of the material of which the house was framed, the elegance of its construction, and the translucency of its walls, which transmitted a very pleasant light, gave it an appearance far superior to a marble building, and one might survey it with feelings somewhat akin to those produced by the contemplation of a Grecian temple, reared by Phidias; both are triumphs of art, inimitable of their kinds.

"The hunters go in pairs, the foremost man carrying in one hand the horns and part of the skin of the head of a deer, and in the other a small bundle of twigs, against which he, from time to time, rubs the horns, imitating the gestures peculiar to the animal.—His comrade follows treading exactly in his footsteps, and holding the guns of both in a horizontal position, so that the muzzles project under the arms of him who carries the head. Both hunters have a fillet of white skin round their foreheads, and the foremost has a strip of the same kind round his wrists. They approach the herd by degrees, raising their legs very slowly, but setting them down somewhat suddenly, after the manner of a deer, and always taking care to lift their right or left feet simultaneously. If any of the herd leave off feeding to gaze upon this extraordinary phenomenon, it instantly stops, and the head begins to ply its part by licking its shoulders, and performing other necessary movements. In this way the hunters attain the very centre of the herd without exciting suspicion, and have leisure to single out the fattest. The hindmost man then pushes forward his comrade's gun, the head is dropped, and they both fire nearly at the same instant. The herd scampers off, the hunters trot after them; in a short time the poor animals halt to ascertain the cause of their terror, their foes stop at the same instant, and having loaded as they ran, greet the gazers with a second fatal discharge. The consternation of the deer increases, they run to and fro in the utmost confusion, and sometimes a great part of the herd is destroyed within the space of a few hundred yards."

UTILITY OF BIBLE SOCIETIES.

In a town in Rutland county, during the time of an awakening, four families were found (in a part of the town which was new), at some distance from each other. Some in these four families were deeply impressed. They had between them all, but one New Testament. A lad was kept running from one house to another in this

circle of families, to carry their precious book. One family would keep it a short time, and then send it to the next, that all might share equally the benefit of reading the word of life. A minister found them in this situation, and aided them to a better supply.

THE MORAL GEM,

Written in a Young Lady's Common Place Book.

Malachi iii. 17.

'Tis said, the Chymist's wondrous art,
Can make a coal, a brilliant gem;
Grace CAN transmute the blackest heart,
To shine in Jesus' diadem.

To SHINE, the youthful heart aspires,
To shine, the word of God invites;
The gems of earth, th' etherial fires,
Are dim compar'd with holy lights.

Christ's gems, of varied size and hues,
On earth are polish'd for the skies;
Why *dread* the process GRACE pursues,
To make us shine when nature dies.

Dear youth, aspire, by grace divine,
Much to reflect Christ's glorious rays
On earth, in heav'n to brightly shine
As gems to 'xalt your Saviour's praise.

TO CORRESPONDENTS.

THE Indian Tale had been commenced so long before, that it was thought best to print the whole of it when the middle piece was received. In consequence of the late destruction of the Tower Press by fire, the July number has been necessarily delayed, as it was before in type, but melted down. We are sorry to add, that several valuable communications which *were* to have appeared this month, are in ashes, some of which had been on our files for some time. Two able communications from Discipulus, were received too late for this number. We hope that he and other New York correspondents will oftener enrich our pages with their contributions.

EXTRACT

From the Minutes of the General Association of Massachusetts, convened at Ashfield, in June, 1824.

Rev. Messrs. Daniel Huntington, Ebenezer Gay, and John Nelson, were, at the request of Rev. Hervey Wilbur, appointed a committee to examine certain publications of his, designed to facilitate the study of the Holy Scriptures. At a subsequent period of the session, said Committee made their report, which was accepted, and is as follows.

"Your Committee have examined anew Mr. Wilbur's edition of the New Testament, with References, and a Key-sheet of Questions, which has already gone into extensive use, and with very beneficial effect; and they can most fully concur in the recommendations of it which are before the public; and are happy to add, that the work has of late been considerably improved, by increasing the number of references, and by the addition of an *Alphabetical Table*, giving the etymological signification of Scripture names, and the correct pronunciation of them according to Walker's Key and Rules; also, a *Chronological Table* of the principal events recorded in sacred history; and a *Table of References*, to direct the student of the New Testament to those passages of Revelation where prophecies are recorded, or their accomplishment narrated. Your Committee have also seen a specimen of an edition of the Old Testament, which Mr. W. is preparing on the same plan with the New; which, it is proposed, shall contain a correct Map and Table of Ancient Scripture Geography, and a *Syllabus* of the several portions of that part of the inspired volume, arranged in the order of their *chronological succession*. This last named improvement will, in the opinion of your Committee, render the work peculiarly valuable for domestic and private, as well as for a more public use; as the acquisition of Scriptural knowledge must be greatly facilitated by regularly perusing the sacred volume in the order here prescribed.

"These works, therefore, together with M. [illegible]'s Class Text Book," [which possesses some peculiar advantages, from the more systematic arrangement of its subjects], your Committee beg leave to recommend to the patronage of this Association, and through them to the Christian public, as the fruits of judicious and laudable labours for the spiritual welfare of the rising generation; and this recommendation is proposed the more readily in view of the improvement which some of the works named which have been published have already received, and which the comprehensiveness of their plan, and the known zeal and fidelity of the authors assure us will still be progressive.

A true copy from the minutes of the General Association.

E. F. [illegible], Scribe.

Bellefield, Pa., June 24th, 1829.

CUMMINGS, HILLIARD & Co.

Have for sale at their Store No. 1 Cornhill, Boston,

Practical Hints to young Females on the Duties of a Wife, a Mother, and a Mistress of a Family, by Mrs. Taylor of Ongar. 2d Amer. Edit. pr[illegible]

Mrs. Taylor has a great deal of genuine [illegible] and, in this excellent little work, has happily [illegible] class of persons, who are rarely addressed with [illegible] else, and who yet need it more than almost any [illegible] women, we mean, not absolutely in want of [illegible] being heads of families, have numerous duties, and [illegible] ties pressing upon them, which they cannot be satisfied [illegible] to fulfil, and in which they have few means to [illegible] selves, except a suffering experience. To those [illegible] treading persons, the epochs of their conduct [illegible] of domestic economy, of economy, of [illegible] of visiting, of keeping at home, of recreation, [illegible] three other subjects;—all with the view to the [illegible] gious importance of the relations in which a young [illegible] woman is necessarily placed. The [illegible] of the whole [illegible] excellent. It is that of a warm and affectionate [illegible] persons for whom it is intended;—an interest founded [illegible] gious principles, and enlightened by a wider experience [illegible] ways of the world, which Mrs. Taylor constantly [illegible] aid in the shape of easy and happy illustrations. It [illegible] little book, and yet we know few better calculated [illegible] whether we consider the great influence exercised [illegible] character of society by the persons to whom it is addressed, [illegible] who are in much need of affectionate counsel, or [illegible] simple style, and truly christian temper in which it is [illegible]

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II AUGUST, 1824. NO. 8.

CONTENTS.

Seven Memorial Stones Agency	253	The Duty of our Country	276
Agency. No. 8—The Lord's Prayer	256	Evening	278
[illegible]	261	Natural History	279
[illegible]	266	Bible Classes	281
[illegible]	268	Essay by a Member of a Bible Class	283
[illegible]	270	Agonizing Occurrence	284
[illegible]	273	Epitaph	286

ONE DOLLAR, IN ADVANCE.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

No. 1 Cornhill.

Printed by Hilliard & Metcalf.

1824.

LITERARY NOTICE AND RECOMMENDATION

Of the Reference Testament, and proposed edition of the Reference Bible, by the American Sunday School Teacher's Magazine.

TO BIBLE CLASSES.

If the beauty and sublimity of the Sacred Writings could extort from the pen of an infidel, such as Gibbon, the testimony that "These sacred books, even as human productions, deserve "to be studied as one of the most *curious* and *original* monuments of the East," how much may the Christian exult in being in possession of such a treasure as *his own*—knowing (as he does) not only by *historical* evidence, but by the *evidence of his own heart*, that that treasure comes from God. The Editor rejoices with all his fellow-Christians in the prospect of a diffusion of a better and more extensive acquaintance with the Holy Scriptures, by means of *Bible Classes*, which are extending their usefulness throughout this free and happy country, where there is no bar to investigation, and he congratulates the Christian community on the prospect of greater facilities for the elucidation of divine truth. The *Rev. Hervey Wilbur*, of Boston, has already published an edition of the New-Testament, with References, and a Key Sheet of Questions, historical, doctrinal, and practical, which ought to be in the hands of every Christian inquirer; and it is hoped he will publish an edition of the Old Testament, with the References alphabetically arranged, for the benefit of Bible Classes, to whom it would be eminently useful. The Editor has been given to understand that such a publication is in contemplation, and that in addition to Tables of the Scripture, proper names and Scripture Chronology, several valuable tables will be subjoined from Townsend's Chronological Arrangement of the Old Testament Scriptures—a new and costly English publication, of rare excellence, but almost unknown in this country. May the Divine Blessing prosper the undertaking.

THE MONITOR.

VOL. II. AUGUST, 1824. NO. 8.

[For the Monitor.]

——non hæc sine numine Divûm
Eveniunt: nec te comitem asportare Creüsam
Fas, aut ille sinit Superi regnator Olympi.
Virg.

THE ancient heathen entertained notions of *Providential Divine Agency*, which, though sufficiently crude, fluctuating, and polytheistick, are calculated to rebuke the semi-infidelity of many nominal Christians. The faith of Divine Providence—that, I mean, which is enlightened, evangelical, and vigorous—is vital to the existence of piety in the soul. Destitute of this most rational belief, the human mind is "without hope and without God in the world." Virtual Atheism is the moral element in which that spirit moves, on whose gloomy vision the doctrine of Providence has never poured the day of its heavenly radiations. The only *rational* alternative, when we forego the theology of the Scriptures on this vast topick, is Atheism—that absolutely and madly *irrational* retreat of men whose treason cannot tolerate the existence of their Creator. Many who would startle at the charge of Atheism, little think how liable they are to its preferment, while they live, and calculate, and undertake business, just as if they were self-existent beings. "Go to now, ye that say, to-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow: for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this

or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin." *James* iv. 13—17. It will be more tolerable for the heathen in the day of judgment than for these voluntary, practical denyers of Divine Providence. In the motto prefixed to this article, Creüsa, the wife of Æneas, at the Trojan devastation by the Greeks, consoles him, in their desperate condition, by resolving the scene into the arbitration of eternal Providence. It may be thus paraphrased—perhaps translated.

Not there, my spouse, though sad events they are,
Occur un-destined by supernal care:
The power divine that gilds or glooms our life
Now parts the husband and his hapless wife.
O might that wife your fond companion be
In future perils of the land and sea!
Vain wish! the fates forbid th' auspicious hope—
That Sovereign Mind that fills th' eternal scope,
The sire of gods and men, Olympian Jove,
Has sealed our doom—not quenched our deathless love!
Adieu! resign me, 'tis the mandate given;
Who can resist or change the will of heaven?

That recognition of Providence which is fitful and periodical, not habitual and uniform, is false in its principle and sandy in its foundation. A correct and faithful perception of the nature of the eternal God, of his perfections, ways and works, and of the necessary dependence of all creation upon his will, is sufficient to establish the heart of a man in the unalterable and scriptural position that "of him, and through him, and to him, are all things." No event can occur without the will and agency of God. Whatever other agencies may modify and qualify the occurrence with respect to creatures, God sustains, directs, and energizes all. Men will acknowledge his hand when it takes a signal conspicuity, especially in the rescue of themselves or others from death or danger: but in the antecedents that made the danger or occasioned the death, from which the escape is realized, they see no divine Agency at all. A drayman in the city of Philadelphia was once driving furiously as Jehu, when a

little child was crossing the street, whom, unseen by the driver, his horse hit, prostrated, and ran over: the anxious mother flew screaming to the spot, where her child lay motionless after the horse and dray had passed over it—but, when taken to her arms, cherished in her bosom, and carried to her couch, the poor little sufferer revived, and upon examination it was ascertained that though stunned with the violence of the fall, no bone was broken or dislocated, no internal bruise or external injury had been sustained. How providential, exclaimed the friends! So it was gazetted—and so universally regarded. But—what did they all mean? doubtless, that it was a providential rescue! Their thoughts confined *Providence* to the isolated event of the child's preservation, as if the preliminaries and concomitants, the prostrating, the stunning, the screaming, &c. &c. were not just as providential as the deliverance; and as if it would not have been equally providential, had the horse pulverized the bones of the little creature beneath his feet! The recent explosion of the Ætna steam-boat which killed twelve or thirteen persons almost instantaneously, was a very providential event—just as providential in the destruction it dealt to the dead, as in the almost miraculous preservation of the boy who was precipitated into the air, and returned in perfect safety to the wreck and finally to *terra firma*. There is no such thing as chance, absolute, though there is such a thing as chance relative. What is absolutely fixed and ordered by the great Arbiter of events, who knows all things and is defeated by none, is contingent, accidental, casual to us, who know not the purposes of God, and therefore cannot anticipate the occurrences of an hour.

There is a singular traditionary anecdote of the celebrated Dr. Witherspoon.—I know not that it is recorded, but have no doubt of its authenticity—with which I shall conclude this paper. When that distinguished man was President of Nassau-Hall at Princeton, and was one morning taking a walk in the vicinity of his dwelling, he met a pious friend, a plain farmer of the neighbourhood, who, in answer to the inquiry res-

pecting his health, remarked that it was good, but the wonder was that his life was in him, "for," continued he, "I was yesterday returning from a journey on horseback, and riding at ease along a narrow road round the precipitous breast of a mountain, just as I came to the most dangerous part—my horse stumbled, the earth on the downward side yielded to the pressure, and had we fallen there the human certainty is that both horse and rider had ceased to breath ere they ceased to fall: but the poor animal placed his foot upon the jutting point of a concealed rock, which sustained him and he recovered his position—was it not providential?" The Doctor coolly replied, "Yes! it was;—but not more so than what happened to me in a similar equestrian journey which I recently performed: for I rode my horse about twenty miles, and returned—and he never stumbled once, nor halked." *Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.*

DISCIPULUS.

ESSAY,...NO. VIII.

LORD'S PRAYER.

Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom and the power and the glory, forever, Amen. JESUS.

In the first petitions of the Lord's Prayer, spiritual blessings are exclusively sought—But man is compounded of body and soul. His existence is for time as well as for eternity. Though the soul and eternity ought to engross his highest solicitude and occupy his principal attention; he is not required to forget the wants of the body and of time. For temporal supplies we are taught to pray in the petition; "Give us this day our daily bread." In this language we acknowledge

that we are entirely dependent on God for every morsel of food which we eat.—In whatever lawful way we possess the means of providing sustenance for ourselves and families, we are still dependent on the good providence of God for all our temporal comforts.—It is he who gave us the friends who were instrumental of supporting us in helpless infancy, and improvident childhood; he gives us all our abilities to earn subsistence, and it is through his blessing alone that our lawful efforts to provide things necessary for our support and comfort are successful. Of this we should be particularly sensible when we approach the Throne of Grace. This petition likewise harmonizes with the directions, "seekest thou great things for thyself; seek them not. Having food and raiment, therewith let us be content;" Or with the more emphatical directions of Christ himself, "Take no (anxious) thought what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed: Take no (anxious) thought for the morrow."—The spirit of this petition, requires us to be moderate in our desires for temporal things. We may with Agur, ask of God to feed us with food convenient for us, and otherwise from day to day supply our real necessities. But to thirst for great possessions, and habitually indulge such desires, is incompatible with a right use of this petition.

Our very prayers are therefore directly opposed to covetousness. And while we ask of God to give us a competency of earthly things for the present, we must not indulge in anxiety about the future. We are to do our duty each day, to provide things honest in the sight of all men, and then calmly direct our waiting eyes to Him from whom all his creatures receive their portion in due season. While we ask him to *give*, we should feel a filial confidence in his parental providence to supply all our necessities. While we ask to receive it day by day, we are reminded that it is as much our business daily to acknowledge his hand in our temporal supplies, as it was that of Israel when feeding on the manna.

The allusion which our Lord probably made to the

manna may remind us that the petition, "give us this day our daily bread;" includes more than the bread of necessity for our bodies; that it includes desires for the bread of life for our souls. For man shall not live by bread alone, but by every word which proceedeth out of the mouth of God. The SOUL each day needs spiritual sustenance. The bread of God is he which cometh down from heaven and giveth life unto the world—Jesus has taught us that he is the bread of life: that a true knowledge of him and his salvation is the only true nourishment for the soul. And we should all unite in the prayer, "Lord, evermore give us this bread."

This provision for the soul is as much more important for us individually, than provision for the body, as the soul is more valuable than the body, and as eternity is longer than time. And we should desire that this may be received day by day, till time with us shall be no more, and that then we may forever feast on the same heavenly food. In a word, *give us this day our daily bread*, requires us in the ways of industry, economy, and prayer to seek and expect temporal supplies from the Father of lights; to have our desires confined within narrow bounds; to feel thankful for daily supplies as coming from God: and it also encourages us to seek more earnestly for those spiritual supplies for ourselves and our fellow men, which are of everlasting importance.

"And forgive us our debts as we forgive our debtors."

The spirit of this petition requires us to approach God as on the mercy seat. We must go feeling ourselves deeply involved in moral debt. We have ever been under infinite obligations to love God with all our hearts, and serve him with all our abilities. His love requires all this of us. But we have in ways innumerable trespassed against God. Sins of deed, word, and thought, of commission and omission, against his law and against his gospel, have swelled the claims of divine justice against us. We owe God ten thousand talents, and have nothing to pay.

Rightly to offer this petition we must entirely dis-

claim all expectation of atoning for past disobedience, by present amendment, repentance, or even suffering. We must feel that nothing but forgiveness can ever remove from us the guilt of our offences. And since Christ is *the way;* and the only way of access to the mercy seat of God, we are to ask in his name. We are to desire and expect forgiveness exclusively on the account of what he has done and suffered in man's stead, that God might be just and the "justifier of him that believeth in Jesus." As we daily sin, so we daily need forgiveness as much as we need our daily bread.

But what is the most remarkable in this petition is the forgiving temper which it requires us habitually to cultivate towards all who trespass against us. Here is the seal of heaven manifestly affixed to this prayer. In a thousand ways, men are liable to receive wrongs from their fellow men. On earth there is a constant collision of pursuits, feelings, and interests. While we are liable to do wrong, we are liable to have others trespass against us, by speaking evil of us; by defrauding us of our dues; or by abusing our persons. Nothing is more contrary to the natural feelings of our hearts than a forgiving temper. We are prone to have anger rise, and to meditate retaliation. This prayer is exactly adapted to act as a strong curb on our passions. It reminds us in the outset that we have trespassed a thousand-fold more against God than men have ever trespassed against us; thus it tends to cast down imaginations, and every high thing which exalteth itself against the knowledge of God, and bring every thought into captivity to the obedience of Christ. For when we pray that God would forgive us AS we forgive others; we virtually imprecate his displeasure upon us, if we then harbour hatred or revenge in our hearts towards others, even towards men who have most injured us. And we may well shudder at the thought of using this petition, while we have a resentful or unforgiving temper of heart.

It appears to have been a principal object in this

prayer to inculcate the indispensable necessity of a forgiving temper, to render us accepted in our devotional exercises. Christ follows it with this explanation, that if ye forgive not men their trespasses, neither will your Father in heaven forgive your trespasses. And again he enforces it by the parable of the unfeeling servant towards his fellow, who owed him but an hundred pence, while himself owed ten thousand talents. The Lord of the servants delivered the unforgiving one over to the tormenters. So likewise, (said the Saviour) shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brethren their trespasses. This forgiving spirit must be felt every day and in every circumstance. It is a spirit which particularly distinguishes the renewed man from the unrenewed. Observe where it is exercised, how clearly it reflects a heavenly light. A pious man one day received much abuse from another person. The next day he was asked to forgive him. He replied, "I forgave you last evening before I prayed." Look at a brighter example still; see Stephen, when falling under a shower of stones, praying, "Lord, lay not this sin to their charge." Behold a greater than Stephen. When rebel insects were imbruing their hands in the blood of the Prince of life, and imprecating it on the heads of their children, he poured out the prayer, "Father, forgive them."

With such precepts and examples given us in Scripture, shall we ever dare to retaliate injuries, or even indulge hatred, or harbour one malicious thought? From this moment let us ever in prayer, lift up holy hands without WRATH or doubting. As we need and desire forgiveness of God, let us cheerfully forgive our fellow men.

In the next petition, when we pray that God would "lead us not into temptation, but deliver us from evil," we are to consider ourselves as liable every moment to be led away by temptations, if God do not interpose to rescue us:—this must be the meaning; "for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away with his own lust and enticed." Though the Scriptures speak of the

Lord's hardening Pharaoh's heart, of his tempting David to number Israel, and of his sending strong delusions, that men should believe a lie and be damned; we are not to consider Jehovah as influencing men to sin in the same sense in which he influences them to be holy; nor does his efficiency in their every action and volition, impair the freedom of their moral agency or destroy their accountability. When we pray against temptations, it is all important that we do not go in their way. The man who should pray against temptations to intemperance, would act a very inconsistent part if he immediately repaired to the dram shop, and mingled in the company of tiplers.

When we pray that God would deliver us from evil, we may desire exemption from natural evils so far as may be consistent with the will of God and our spiritual good. We may ask him to preserve us from overwhelming affliction, or to remove the bitter cup when presented to us; but if that spirit be in us which was also in Christ Jesus, our petitions will be closed with—"nevertheless, not our will, but the will of God be done."

We shall however be more afraid of other evils, and when we rightly use this petition, we shall ardently desire to be delivered from the seductions of error, from vile affections, from the snares of a world lying in wickedness, and from the machinations of that EVIL ONE, who, as a roaring lion, goeth about seeking whom he may devour. Moral evils, are above all things, to be dreaded. Nor can we pray too fervently or watch too faithfully against THEM. These are the things which defile the conscience, separate the soul from fellowship with holy beings, deprive it of present happiness, and expose it to everlasting destruction from the presence of the Lord and from the glory of his power. How thankful ought we to be for Christ's prayer for all his disciples to the end of time.—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

This petition also includes desires for "deliverance from the evil to come." The eye of faith discerns before all the ungodly and impenitent a day of wrath and revela-

tion of the righteous judgment of God, that will inevitably come. And we may rest assured, that the day of judgment and perdition of ungodly men will be indescribably awful. It becomes us to pray with an apostle.—"The Lord grant that we may obtain mercy of the Lord in that day." Or with the Psalmist—"Gather not my soul with sinners, nor my life with bloody men." "Deliver me from going down to the pit, O thou who hast found out a ransom"—may well be found on our lips in view of the evil to come.

The conclusion of the Lord's Prayer conveys important religious instruction. "For thine is the kingdom, the power, and the glory forever, Amen." All our encouragement in prayer arises from considerations intimately connected with those here introduced. Jehovah's kingdom ruleth over all. All worlds and all creatures belong to his dominions. He ruleth in the armies of heaven, and among the inhabitants of the earth. None can stay his hand. His power is sufficient to bestow all needful blessings, and secure defence and protection against all evils. For disease, and death, and hell can do nothing but by his permission. Satan wears his chains.

This doxology teaches us to ascribe all sovereignty, all power, and all glory to him that sitteth on the throne, and to the Lamb forever. The Lamb is to be included, for all heaven resounds with the anthem. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings." Those who rightly use this ascription of the kingdom, the power, and the glory, rejoice that the Lord God omnipotent reigneth. They rejoice that his counsel shall stand, and that he will do all his pleasure; they rejoice in the thought that all things shall eventually subserve his glory; that even the wrath of men shall praise him and the remainder of wrath he will restrain; they rejoice that he reigns in the kingdom of grace, that he has wisdom to plan, power to execute, and benevolence to guide him in all the concerns of that kingdom; they rejoice that his counsels of justice, of truth, of mercy, and of faithfulness are immutable as his throne; that he has all hearts in his

hands and can turn the rebellious hearts of men to love and serve him. Rightly to use this conclusion of the Lord's Prayer, requires that spirit which Christ had when he rejoiced in spirit and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemeth good in thy sight." The free, rich, sovereign, and discriminating mercy and grace of God, is a source of comfort and joy to the pious soul, because he confides implicitly in God, knowing that the Judge of all the earth will do right. He therefore rejoices to have all his interests; and the interests of all creatures in God's hands. He cordially chooses to take the place and the portion which his Heavenly Father has appointed for him. When perfected in this spirit he would not in the least alter God's plan, were it in his power. It is thus the soul is prepared when it leaves the body, for joining in the grand and universal chorus, "Blessing, and honour, and glory, and power be unto him that siteth on the throne, and unto the Lamb forever and ever." To this all heaven say, Amen, so let it be. We should cordially say, Amen, to all the manifestations which God has made of himself in creation, providence, and redemption; to all the precepts and penalties of his *law*; and to all the invitations and promises of the gospel. In view of the coming of Christ to judge the world, we should say "Amen, even so come, Lord Jesus." This is the temper of heaven, and would at length elevate the soul to join in the highest notes of angels, Amen, Hallelujah.

Youthful reader, how concise, how full, how interesting the prayer which Christ dictated. It proves its author divine. It is so perfectly adapted to all persons, to all circumstances, to all times, that it deserves vastly more attention than it receives. The more we analyze it, the more moral beauties will be discovered. The more its spirit is felt and manifested, the more intimate will be our communion with God, the more endearing our fellowship with Christ, the more meet temples our hearts will be for the Holy Ghost, the more spiritual consola-

tion we shall possess on earth, and the more prepared and ready we shall be to depart and be with Christ.

How much cause for humiliation, that with the words of this prayer in our lips from infancy, so small a measure of its spirit has been felt by any of us! How painful the thought, that with some of us, none of its spirit has been felt!

Let us all now fervently implore pardoning mercy through the Redeemer, for all our past guilt. Let us beseech him who has the residue of the spirit, to enable us in future, to have all our prayers, all our conduct, and all our affections harmonize with the prayer which was dictated by our Lord and Saviour Jesus Christ.

[For the Monitor.]

CHRISTIANS ALMOST.

There is a majesty in Christian virtue, which obtains from the throne of arrogant royalty, ere it is aware, an involuntary tribute of respect. Almost 2,000 years ago there was extorted from the lips of a certain monarch a confession, while proudly sitting in judgment upon a Christian, who stood before him, most unjustly loaded with chains, and without any to advocate his cause but himself; and which by permission he fearlessly attempted. The self-defence of the iron-bound Christian flashed conviction upon the marble-hearted monarch, and that conviction clothed in his own language was, "almost thou persuadest me to be a Christian." The attitude of mind betrayed by the confession of the Eastern monarch, is common throughout all the grades of impenitency. There are certain seasons, when individuals are "almost persuaded to be Christians." Most of the impenitent stand proudly aloof from the society of Christians, so long as they remain unmolested by the more bitter ills of life, and can bask almost incessantly in the sunshine of worldly pleasure; but rob the careless sinner of his health—let the paleness of death settle upon his countenance—let him feel life wasting

with every breath, and see friends thronging around him, anxiously gazing upon his features, as if for the last time; and retiring one by one with all the solemnity of mourners; and let it only be whispered, that the ablest physician in the neighbourhood has said, medical aid will not avail—he must die.—Every low-uttered sentence meets him like a thunderbolt, though his nearest kindred know it not. Every word that steals upon his sickened ear, tells of death.—Of death inexorabe; Of death "that blots out every hope of heaven." Now he is startled,—the territories of death are in full view, and the caverns of despair seem thrown wide open, and the fiery gulfs beneath all fathomless, bespeak the avenging arm of Eternal justice. With a prospect so ominous of ruin, he prays unceasingly for mercy, and desires all to pray, that care for his salvation. In this paroxism of feeling, he would think it would be unkind to be told, that he is only "almost persuaded to be a Christian;" perhaps he already begins to think, that his prayers are heard; and soon he gathers a hope, that when death has performed its office, he shall be congregated with adoring seraphs, and all the myriads of the blessed, who encircle the throne of the Eternal. He is solicitous, that all around him should dry up their tears, for in his own apprehension he is quite on the verge of heaven. But lest he should deceive his best friends, and encourage others to delay repentance, till the last hour of life; a righteous providence rebukes the disease, and permits him to reoccupy his former place in society, and prove what is his moral character. Is there now exhibited a radical change of feeling? His conversation and his conduct testify not any. Was he ever any other than an almost Christian? Every friend and every foe testifies no other.

[*To be continued*]

[For the Monitor.]

FLUELLAN AND ANTONIO.

In the progress of every man's life there are seasons in which the feelings are swayed more by the influence of passion than of reason. On the duration of these seasons depends often the usefulness of a man's future life. If to the passions which are excited in his breast he finds no permanent check, not only his usefulness but his hapiness, is forever gone. How often have we seen the youthful bosom panting for revenge, and actuated by the most ferocious passions! And how often have we seen that same youth mourn over the excitement which might have produced the most fatal results!

Such was the disposition of Fluellan that every one loved him; and yet, however paradoxical it may seem, it was such that every one feared him. He was the boast of the circle in which he moved, and his friendship was courted by all. But there was one blot upon his character which was not likely soon to be removed. He was subject to that sudden excitement of feeling which is so often the cause of sorrow and mourning. He could endure the keenest arrows which satire could hurl at him; but when the voice of slander was heard to traduce *his* character or that of his friends, none was more easily excited, and, perhaps, none more difficult to be reconciled. His associates were acquainted with the irritability of his temper and studiously endeavoured to avoid the most distant allusion to the faults of which he or his friends might have been guilty. It would have been strange however if, with the present disposition of man, Fluellan had never heard of these failings. It is saying something in his favour that his passions never rose so high when he himself was the object of censure, as when that censure was levelled at his associates. Unfortunately Antonio, unconscious of trespassing on the feelings of any one present, pointed out, to a circle of which Fluellan was a part, an error in the conduct of an absent friend. The countenance of Fluellan burned with indignation, and from that moment he became the avowed enemy of him who was previ-

ously his companion and friend, and nothing could unbend his resolution of retaliating on his innocent victim. Even the arguments of his friends were to no purpose. He asserted that it was not in the power of man to render his attempts abortive.

Antonio, also, was passionate; but it was only at the moment of provocation. He was *sudden* as the lightning in his resentment; but when the first ebullition of his passions was over, other feelings ennobled his mind. He received the challenge of Fluellan, not with the calmness of a reasonable man; but with the ravings of a maniac. His brow was dark and lowering. He threw down the guantlet of defiance at his adversary and went away in a rage. His reason returned when it was too late to repent. Fluellan had received his acceptation of the challenge and it could not be recalled. What had he done? An act which he had determined never to perform. He had agreed to aim at the life of his friend and to put his own life at hazard in a dangerous encounter. God of mercy! cried Antonio, forgive my rashness and avert the consequences to which it may lead me. He threw himself upon the compassion of Fluellan, but he was inexorable. He begged him to look at the consequences; but he was giving his words to the winds. Antonio arose from the feet of his offended associate calm and determined. Here, then, cried he, here is my naked bosom. Strike in thine anger, but when I am gone, remember, Antonio loved you. Never, never, to save my own existence, will I raise my arm against my *friend*.

While he was addressing to him this last appeal, Fluellan, reckless of consequences, had lifted his sword to make the fatal plunge, when, at the name of *friend*, his arm fell nerveless to his side. The paleness of death settled on his features, and he cried out in agony, *where art thou, Fluellan?*—Who pronounced the name of *friend?* Long has been my sleep, and must I wake only to find my sword aimed at the bosom of my companion? Antonio, how came I thus? Alas! that passion which I have so long cherished has prompted me to such a deed. Heaven be thanked for his inter-

ference! Forgive me, Antonio! Pardon me, my friend! Unexpected as was this address, Antonio profited by it. He ever afterwards kept the resolution which he then made, *that his passions* never again should prevail over his better judgment. Fluellan too, whose resentment had been raised to so high a pitch, learned a lesson which he has never forgotten, and which has, probably, saved himself or others from a premature grave. Antonio, long since, expired amidst the blessings of thousands, surrounded by affluence and honour, and full of the hope of a glorious immortality beyond the tomb. Fluellan still lives to adore the hand which restrained him from the performance of an action that would have ended his own happiness forever and cast a deep gloom over the neighbourhood in which he lived.

With such an example before us, we should desist from cherishing those feelings which, in their operation, are productive of so much misery. If they once obtain the sway, we cannot foresee the evils which they will produce. Our first duty is to acquaint ourselves with that vital religion which it was one object of the Redeemer to inculcate. We shall then possess a powerful check to our passions, which we cannot otherwise possess.

DIE EITELKEIT.

[For the Monitor.]

SIR,

Should you think the following worthy a place in your useful publication, you are at liberty to insert it.

THE DEATH-BED.

'Twas autumn, and summer's flowers had faded,
And the forest leaves fast falling, imaged
The close of life. 'Twas then another flower,
And lovelier, was destined to decay. For she,
Who was erst the hamlet's pride, was lingering
In disease, consumption's prey. Fell tyrant!
Not one year was gone since from all that's dear
In life, he'd snatch'd away her only brother,

And save herself, her parents' only hope!
She was following fast! Her countenance,
Deathlike and pale, all but the tint of red,
Which fluttered on her cheek as if to take
Its flight, foretold her stay on earth 'was short.'
He who gave her life, had given her hand
To one of his own name, who should possess
His wealth, and bear his name up, when he had borne
Awhile the weight of years and sunk in death.
As I entered the room, she knew me well,
The partner of many a childish sport;—
And would have spoke, but could only try
To nod me welcome to the death-bed scene.
'Fly, ye profane, if not, draw nigh with awe!'
She was pillowed up in the bed, panting——
For breath, and over her leaned one
Who felt a mother's yearnings; who gently
Raised her head, fanned fresh air upon her face,
And seemed to say to the struggling, weary,
Spirit; 'Stay a little longer.'
By the bed-side sat her father, downcast,
And hardly reconciled to heaven's decree,
That called for her so soon, whom he had hoped
Would sooth his latest hour, then close his eyes,
And with pious grief follow him to the grave.
One side, as if retired to weep alone,
Nor daring yet to leave the room, where breathed
The soul he loved, was one, whose visage
Showed a deeper sorrow! His heart was sick!
Pale and motionless he sat. His long
Dark eyes, half hidden by the drooping membranes
That o'erhung them, turned not but looked on space.
In all the sullenness of half-subdued
Yet unsubmissive pride, his heart, perchance,
Was saying, 'all is wrong.' For no such joy
As now and then lit up the daughter's eye
With heavenly smiles, and op'd through death's dark vale,
Away to light and life; nor hope like that
Which dried, soon as they rose the parents' tears,
Could heal his grief, who idolized the gift,
But e er it was bestowed forgot the giver.
She died! And is she gone! he said. 'Thy will,'
O Heaven, 'be done.' The mother; and, thine,
The father sighed; and all was silent!

A. B. C. D.

[For the Monitor.]

THE VILLAGE FUNERAL.

In the spring of 1824 I retired to a country village in New England to pass the vacation. It was there I had spent the morning of life, and formed those attachments which ever render the name of home dear. The village contained a large number of youth of both sexes, who, as is common for persons of their age, were eager in the pursuit of pleasure. It was the month of May, and they were looking forward with fond anticipations to the General Election, which was then near; and which for generations past has been observed in that region as a day of meriment and festivity. The day at length arrived; it rose serene and smiled propitious on the sons of pleasure. In the afternoon the youth assembled, as usual, and spent the time in mirth and dance till the hour of midnight was near; without, all nature was hushed in tranquillity; within, all was cheerful and happy, when suddenly consternation pervaded the assembly! Paleness and fainting seized the unhappy youth, and all their fancied joys in one short moment vanished. Death had entered the scene of revelry and laid his icy hand on one of the fairest maidens in the assembly! She lay groaning in a distressing fit; in this situation, she continued about four days, and expired. She was taken while dancing, and knew no more after she became insensible to the music and gaiety of the ball-room, until she awoke in another world!

On the day following her death was her funeral. A large concourse of people assembled to witness the solemn scene. The corpse was conveyed to the village church, borne by her companions with whom she had so lately joined in scenes of merriment; the mourners slowly followed, weighed down with aggravated grief. The corpse was placed in the broad aisle of the church and a discourse was delivered adapted to the occasion. It was an affecting scene, tears flowed alike from the eyes of youth and age; and when her companions rose

to sing her funeral dirge, the plaintive strain waked all the tender sympathies of the soul, their voices faltered; few were able to proceed. O how changed was the scene from the hilarity of the ball-room! When the services were closed the coffin was placed on the green in front of the church and the lid laid open, that all who wished might view the corpse. The youth and companions of the deceased crowded around the coffin to take a parting view of their friend, and while they gazed on her lifeless form, and reflected that she was gone forever, their hearts were dissolved in tenderness, tears flowed profusely, they slowly retired as if reluctant to take a last adieu. After the crowd had withdrawn, I went and viewed the corpse; the flush of health which crimsoned her cheek while living, was gone, the face was fair but pale and cold as marble, and the purpled neck and bosom plainly indicated their speedy dissolution. O how changed from that animated picture of health, which four days previous added beauty and sprightliness to the gay circle of youth! O death! thou art indeed relentless, thou hast blighted the flower of youth in all its vernal bloom, and laid low the bosom that swelled with fondest hopes, and beat with high expectations of future happiness!

After all had viewed the corpse it was conveyed to the churchyard, followed by the relatives and companions of the desceased, and the numerous assembly which was collected to witness the solemnity; all were mourners. The circumstances of this young lady's death were peculiarly affecting, and manifest the complete triumph of the king of terrours over the fondest hopes and brightest prospects of youth. Few of the long procession, which followed her faded form to the grave, were able to suppress the tear that flowed involuntarily for her untimely fate. When the coffin was lowered into the grave, and the mourners passed round to view the place of her lowly rest, their souls were wrought up to the highest pitch of tenderness; it was the moment of long separation, affection was bereft of the object on which it had fondly rested, it was a scene of mingled woe and tenderness. The procession

passed from the churchyard and retired, yet here and there might be seen a little group of youth recounting the circumstances of this lady's death, relating whatever was recollected of her appearance and conversation during the season of hilarity in which she was taken ill, and dwelling with peculiar interest on the last words she was heard to utter.

Such is the simple narrative of a most affecting event, from which we learn the great uncertainty of life, and the infinite importance of being in constant readiness for death. Let not those who are rejoicing in youth put off the concerns of their souls to a future time; the present is the only season we can call our own, all beyond is uncertainty. Think not that the flush of health and vigor of youth are a pledge of safety; they may vanish in a moment! Remember the subject of this affecting narrative: she was in the bloom of youth, animation sparkled in her eyes and health smiled in her countenance; at one moment she was brightening the circle of youth, and gaily participating in their amusements; the next a pale senseless being, struggling in the grasp of death! Go to the grave where she now reposes in silence, and learn how vain are worldly pleasures. Clear shone her youthful morn, pleasure smiled around her, and the future opened to her view all those ideal charms, on which young imagination delights to dwell; but soon her sky was overcast, a violent tempest succeeded the serenity of morn, and her sun sat in darkness before it was noon. Such are the bright visions of youth; like morning clouds and early dew they pass away, and life with all its fancied joys is but an illusive dream of pleasure. Yet there is a fountain whence flow unfailing streams of happiness, there is a land free from darkness and tempest, its inhabitants experience neither sorrow nor pain, there all is vernal bloom and youth flourishes in immortal vigour. It is heaven, thither let us, travellers of a day, direct our course, and, disdaining the worthless toys that would impede our progress, let us keep in view the glories of that brighter world, where glittering crowns and everlasting joys await the righteous. ALUCIUS.

[For the Monitor.]

NO. III.

FILIAL OBEDIENCE.

ıbject of *filial obedience* is so important, and so ıvolves your happiness both here and hereafter, : happiness of many around you, that I must claim .ndulgence, while I once more invite your atten- ıo this duty. What I intend to urge upon you at time is your *sacred obligations* to obey your parents ıll things. You have, my dear, early been taught to lieve in God, who made all things by the word of his ower, and who is your Creator and Judge. You have ɔeen taught that from him "cometh every good and ɔerfect gift." That all the happiness you enjoy, and ıll the blessings you receive come from his bountiful hand. That he regards not only our present but our *future* happiness. That for this purpose he has made a gracious revelation of himself and of "those things that belong to our everlasting peace." He has given us in his word those commands and those precepts which are necessary to render us happy, and if we comply with them we have the promise of everlasting life. In this holy book there is a message for you in particular, my dear child. Do you not wish to hear what your heavenly Father says to you? He speaks in love and tenderness. He only requires of you that which is necessary for your happiness. Will you not then listen to him, as to your best friend? He says to you, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Ex. xx. 12. "Ye shall fear every one his mother, and his father." Lev. xviii. 3. "Cursed be he that setteth light by his father or his mother." Deut. xxvii. 16. "My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. i. 8. "The eye that mocketh at his father, and desp eth to obey his mother, the ravens of the valley shall p k it out, and the young eagles shall eat it." xxx. 17.

For God commandeth saying, "Honour thy father, and thy mother; and whoso curseth father or mother let him die the death." Mat. xv. 4. "Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother (which is the first commandment with promise.)" Eph. vi. 1, 2. "Children, obey your parents in all things, for this is well pleasing unto the Lord. Col. iii. 20. This, my dear, is the language of heavenly love. Is it not reasonable that you should follow its dictates? Does not conscience also whisper, that you ought to obey God, you ought to obey your parents? If then Jehovah condescends from the throne of heaven, to speak to you, my dear child, in kindness, and from the tenderest regard for your interest, if conscience informs you of the same duty, if your happiness and the happiness of others depend on your performance of it, are you not under very sacred obligations to be always *obedient* to your parents, to cherish all those feelings of love and respect for your parents which God requires? If you do this from a right state of heart towards God, you have the promise of *life*. Life is often used in Scripture to denote every kind of happiness. By *life* we are to understand the favor and blessing of God.

If then you do cordially render this obedience to your parents according to the requirement of the divine law, you will meet the approbation of your own conscience, the approbation of God, and be entitled to everlasting felicity.

If on the other hand you refuse to obey your parents, your guilt must be great indeed. You sin against God, you grieve and wound the feelings of your parents. You destroy your own happiness. You cherish that disposition, which is opposed to God, and which will be attended with other unholy feelings. Thus you will form a wicked and odious character and be justly exposed to God's wrath and indignation forever.

In taking leave of you, my dear C, let me entreat you by all you hold dear on earth, by the value you set on your own happiness, by the love and regard you

have for the happiness of your parents, by the reverance you have for God's word, and by the hopes of heaven, let me entreat you, "to *honour* and *obey* your *parents* in all things."

Yours most affectionately,

FILIUS.

[For the Monitor.]

THE DUTY OF OUR COUNTRY.

To those who believe that, under the apparent disorder and confusion, of which our earth is the scene, the outlines of a system regular in its opperations and undeviating in its purpose may be traced, it is pleasing to inquire into the connexion which unites any great event which takes place in the world, with that consummation which the Creator has in view, and to which all things are converging. Being taught as we are by the word of God, that every revolution which agitates the earth, is but the revolution of a wheel in that machinery into which angels have desired to look, we regard with intensity of interest every moral and political change which takes place, when we can see it conducive to that object, the redemption of man, for which so much has been done.

The attention of christians is frequently directed to the present state of the world considered in this point of view. That reviving spirit which has gone forth through the church, awakening and animating and encouraging, has produced effects, which have caused our age to be designated as that of benevolence, and which tell us, in a language not to be misunderstood, that he who six thousand years ago promised redemption to our race has not forgotton his word; and in looking forward to that great struggle which is to ensue, between the kingdoms of the Creator, and of the destroyer of man, we may with propriety inquire what part our country is to perform. Let us look at the manner in which she has been brought into the field, the situation she occupies, and we can tell what will be her duty in the combat.

The Creator, from the beginning seems to have divided the earth, and while he gave up the eastern hemisphere to all the miseries, and crimes, and convulsions, which sin must introduce, he separated the loveliest part of his work from the abode of man, as if to preserve it, unsullied by his corruption, and unshaken by his violence. This land where his proudest forests wave, where the foundations of his largest mountains are established, and where his most majestic rivers are flowing, has not been disturbed by the tumult of human passions. Here no Saviour has been crucified, no offers of mercy have been rejected, no bible has been ridiculed, the name of God has not been blasphemed; for man has not been admitted to make this land the field of his violence and his crimes. It is true the solitary Indian has by some unknown means found his way into the bosom of these forests, but he has only sought their shelter, and has not left the traces of his destruction behind him. From the things which are made he has, in some degree at least, learned the invisible things of God, and he has adored the Great Spirit as the author of his being. In those very places where we now delight to sing praises to God and the Lamb, the Indian may have chanted his war-song, imploring the protection of his God, strong and mighty in battle. These sons of the forest have been few, and have scarcely interupted the solitude which has reigned here. This vast continent God has reserved as it were a temple for himself, where Niagara's song of praise, and cloud of incense has unceasingly arisen, and where all has been, like him who dwelt in it, calm and tranquil;—yet boundless and sublime.

When the fulness of time was come, a knowledge of this existence was communicated to the old world, almost in a miraculous manner; and after having frowned on many attempts to possess it, we see God exciting, by a remarkable train of events, a few of his faithful followers to seek out a home of safety, and to establish a church in these wilds. As if to show us that his hand was in the work, they were made to pass through dangers and difficulties from which it would seem that

nothing but Omnipotence could shield them. He who can bring the counsels of the wicked to nought, at whose commands diseases come and go; and whom the winds and the sea obey,—he brought them to the shores of New England in safety.

We need not allude to all the circumstances through which this weak and tottering colony proceeded, till it became firmly established; how it rose under the hand of oppression; how its relations were gradually extended until the Mississippi and the St. Lawrence bounded its interests; and how its contest for its rights, with a most powerful nation, ended in triumph and freedom. It is sufficient to say, that all this has been done, and America has now become a powerful empire, whose flag waves on every sea, and whose influence is felt in every part of the earth.

Now may we not hope that he who has, in so remarkable a manner, provided us with a home of freedom and happiness, has designed that we shall be the instruments of sending back, to the old world we have left, the tidings of a more glorious emancipation than that for which America is known! That while other nations have been celebrated for their arts, their literature, or their arms, our country may mark out a new and more exalted path to national honor and influence! How cheerfully would we allow to other nations, the glory they have acquired, would we yield to Greece, all the praises which her poets and her orators have obtained for her by the pen and the song; would we give to Rome the renown which she claims for having sent forth her legions to conquer and her decrees to bind the world; let France enjoy the distinction which Napoleon has obtained for her; and England riot in all the pride of her splendid rank, if our country can be known as the instrument of enlightening, and liberating, and christianizing the world. And while, as good patriots, we earnestly wish that the full tide of prosperity which has thus far blessed us, should continue to roll in; as good christians, let us as earnestly desire, that all this wealth and power should be consecrated to him who gave it. Let her literature send forth a light through

the world awakening the sons and daughters of barbarism to an existence of which they now can scarcely dream. Let her political influence be exercised in sending peace as her ambassador through the earth, and in calling up to life and liberty nations who now groan, being burdened; and let her wealth be cast upon the waters, to assist the Missionary to carry the light of life and immortality to the Ethiopian and the Hindoo, to free them from the chains of a slavery, more dangerous and lasting than political oppression.

PHALA.

[For the Monitor.]

EVENING.

'Tis evening that I love, the sober hour
Of twilight, when nature wears an aspect
Solemn. 'Tis then, I love to think on days
Gone by; and send abroad reflective thought
To visit the loved scenes of my childhood.
How often, when "day has been softening away
Into twilight, and twilight, hushed and breathless,
Stealing into darkness;" have I beheld
The glittering fires of heaven as they looked down
Upon the vallies and groves and mountains,
In dimness stretching around me, and thought
Of other times—when other cheeks than mine
Did glow in the same crimson light; and where
Other eyes, now distant far, gazed with mine
On the same lovely landscape; and other
Ears did listen to the same choral hymn
That rose to the Creator, from all the
Darkening forests round. And then has my heart
Grown calm as the stillness of a summer's
Evening—when night falls gently down,
And nature sinks into the soul and leaves
Her own bright image there.

P. L. S.

NATURAL HISTORY, AN EXTRACT.

Eider, *Edder*, or *St. Cuthbert's Duck*, *Great Black and White Duck*, of Edwards. Prov. *Duntra*, *Duntur Goose*, or *Colk*. Base of the bill laterally prolonged into two flattened plates, bill and legs greenish-ash. Length, from twenty-two to twenty-four inches; size about double that of the common duck, and weight six or seven pounds.

This species inhabits the high and icy latitudes of Europe, Asia, and America, and feeds chiefly on testaceous animals and fish. They are very abundant during summer, in all the islands situated in the Greenland sea, and are also met with, solitary, or in pairs, near the ice, at great distances from land. When near the coasts, they fly in large flocks, and generally arrange themselves in a regular form. Their appearance in great numbers is an indication of the proximity of land. They are capable of protracted flights in the day-time, but generally return to their stations at night. They are rarely, if ever, seen in the south of England, but they breed in the north of Scotland, on Papa Westra, one of the Orkneys, on the Hebrides, the Fern Isles, on the coast of Northumberland, &c. in June and July. Two or three pair occasionally breed on Inchcolm, in the Frith of Fort; but the jackdaws frequently destroy the young. On the lonely islet of Suliskerry and its *Stack*, situated in the Atlantic Ocean, about forty miles westward from Hoyhead in the Orkneys, this species has maintained its residence at least since the days of Buchanan, who gives a lively and elegant, rather than an accurate description of its appearance and habits. The nest is made on the ground, composed of marine plants, and lined with down, of exquisite fineness, which the female plucks from her own body. The eggs are usually four, of a pale olive green, and rather larger than those of a common duck. About Iceland, the eider ducks generally build their nests on small islands not far from the shore, and sometimes even near the dwell-

ings of the natives, who treat them with so much attention and kindness as to render them nearly tame. Two females will sometimes lay their eggs in the same nest, in which case they always agree remarkably well. As long as the female is sitting, the male continues on watch near the shore, but as soon as the young are hatched, he leaves them. The mother, however, remains with them a considerable time longer; and it is curious to observe her attention in leading them out of the nest, almost as soon as they creep from the eggs. Having conducted them to the water's edge, she takes them on her back, and swims a few yards with them, when she dives, and leaves them on the surface to take care of themselves; and they seldom afterwards are seen on land. When the natives come to the nest, they carefully remove the female, and take away the superfluous down and eggs. They then replace the mother, and she begins to lay afresh, covering the eggs with new down; and when she can afford no more, the male comes to her assistance, and covers the eggs with his down, which is white. When the young ones leave the nest, it is once more plundered. The best down and most eggs are got during the first three weeks of their laying; and it has been generally observed, that they lay the greatest number of eggs in rainy weather. One female, during the time of laying, usually yields half a pound of down, which, however, is reduced one half after it is cleaned. It is extremely soft and warm, and so light and elastic, that two handfuls squeezed together are sufficient to fill a covering, which is used in the cold countries instead of a common quilt or blanket. According to an observation of Mr. Cartwright, these birds fly at the rate of ninety miles an hour. In spring they swim in flocks; and in a fine day it is very pleasing to see two or three dozen of them sailing by. Being very thick of feathers, they sit high on the water, which adds to the gracefulness of their appearance. Their flesh is valued as food, and their skins are made into warm and comfortable under garments.

BIBLE CLASSES.

AGREEABLE to the intimation given in our last number, the delegates from the Suffolk Association, by the direction of that body, submitted the following resolutions, which were passed unanimously.

"1. That the General Association of Massachusetts highly approve of the method of communicating religious instruction to youth by means of Bible classes, and earnestly recommend to all the ministers in connexion with this body, the establishment of Bible classes among the youth of their congregations.

"2. That the delegates from the several Associations in Massachusetts connected with this body shall, every year, in giving an account of the state of religion, state the number of Bible classes in the congregations with which the ministers they represent are connected, and the condition of those classes."

We feel assured that these measures will attract more attention to an object which promises great good to the Church. And we are confident the time is not far distant when the concentrated wisdom, and collective energies of the friends of Revelation, will be brought to bear on the diffusion, and progressive improvement of Bible-Class instruction. The following extract from the June Number of the Literary and Evangelical Magazine, published at Richmond, Virginia, will exhibit the tone of feeling which extensively exists in the middle states.

After stating that the General Assembly, had recommended the formation of Bible classes in all the churches in their connexion, the writer (probably, Dr. Rice,) adds—"this method of instruction, is in extensive operation in the Presbyterian church; and in many cases it has evidently produced very salutary results. This is certainly a strong inducement, to make the experiment where it has not been attempted.

"In this measure there is nothing of a sectarian character; nothing, to which any religious denomination can object: in regard to it, among those who admit the truth, and consequently, the importance of the Bible, but one opinion can prevail. The Bible

should be understood. Religion is man's supreme concern. No sufficient reason can be assigned, why the young should not be educated in the knowledge of religious truth. Other attainments may be wanting, and no serious evil ensue. But in the midst of the light which we enjoy, no one can safely abide in ignorance of this great subject. It would be a delightful spectacle to see the youth, in every congregation in our land, associated for their moral and religious improvement; regarding the church as a school in which they are to be trained for a holy and a happy immortality; deriving their opinions fresh from the Bible, and regulating their deportment by its precepts; and thus shedding around them the light of a splendid, and useful example."

"The best mode of conducting Bible Classes, is of necessity, committed to the direction of those who conduct them. In general, the most profitable method, unquestionably is, to take the Scriptures as they lie before us; to ascertain, as far as we can, precisely what they teach; and to receive their instructions in the very shape and arrangement, in which divine wisdom has chosen to communicate them to the world. He who adopts this course, is likely to be more impartial and successful in his inquiries after truth, than the person who appeals to the Bible, chiefly, for the confirmation of his pre-arranged opinions."

ESSAY BY A MEMBER OF A BIBLE CLASS,

In answer to the question, "How do you prove from the light of Nature that there is a God?"

Were mankind destitute of every other means of acquiring a knowledge of the Deity, the works of nature and providence would be to every thinking mind, a sufficient demonstration not only of his existence, but also of his power, wisdom, and goodness; for what but an Almighty arm could have formed a machine, so vast and so complicated as even the small portion of the

universe, which is within the compass of the human eye? Who but an all-wise Being could have arranged its various parts, and caused them to move in the regular order and beautiful harmony, which are exhibited to our view? And who but a God of infinite benevolence would have ordered all his works in such a manner, as to promote the happiness of his rational creation? "The heavens declare the glory of God," and their resplendent suns and worlds proclaim in silent majesty, the grandeur of that power which made and moves them. "The earth also is full of his goodness:" every flower that blooms, every leaf that grows, is a fresh proof of the existence of his glorious attributes; man, with all his boasted dignity, cannot form an idea of that principle of life which animates the creation of God. The incomprehensible union of his own soul and body causes him to exclaim, "marvellous are thy works;" and teaches him to adore and worship a Being so infinitely above his most exalted conceptions. *Deity* is so plainly written on every part of creation, that the whole heathen world are constrained to worship some kind of God, however unworthy the name; for we find that from the devotees of Juggernaut in the east, to the worshippers of the Great Spirit in the west, all acknowledge some power which created, directs, and governs the universe; and if there be in our world, a being who can disbelieve, or even doubt the existence of such a power, his doubts can exist but for a moment, for conviction, however unwelcome, *will* seize his mind; and although he obstinately shut his eyes on the evidences around him, their effulgent brightness will soon force them open, and compel him inwardly to acknowledge their irresistible influence. If then we are thus clearly and forcibly taught, that "the Lord is our maker," that he is perfectly glorious and good, worthy of our highest praise and adoration, what can excuse our withholding from him any part of that glory which is due unto his name? While every thing around us is chanting his praises, and all nature seems teeming with gratitude, "shall man, the great master of all, the only insensible prove?" Shall man, the most capable of all his creatures, of loving,

serving, and glorifying him, be the last to proclaim his goodness? Should he not rather exert all his powers in the service of so divine a master, and strive to render to him a tribute of praise worthy of the distinguished talents, with which his munificence has furnished him? And what a field for contemplation do these works of God afford us! To look "from nature up to nature's God," is the most sublime employment of human thought, and how perverted must be that mind which prefers to ruminate on the trifles of time and sense, instead of losing itself amid those glorious scenes, to which a meditation on the wonders of creation is capable of introducing it! The more we accustom ourselves to this delightful employment, the more will our minds expand, the more will they increase in that knowledge, and admiration of the character of God, which alone distinguishes us from the inhabitants of heaven; and the better shall we be prepared to pass from these low scenes of night, to enter on that eternal day in which we shall behold "face to face" those ineffable glories, which even now, though seen "through a glass darkly," can sometimes fill us with joy and gratitude to him who has given us minds capable of enjoying them in some measure here, and has assured us, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

AGONIZING OCCURRENCE.

Few persons sufficiently realize how entirely all their feelings may be under the control of circumstances, and those circumstances, under the immediate efficient agency of a holy Providence. The following extract will fully substantiate this remark.

"About forty years ago, two young gentlemen, students at the University of Glasgow, after a winter of hard study, proposed to themselves, and set out on, a journey of six weeks among the mountains and isles of the Highlands. They had been intimately acquainted

or years before they came together to the college, and a predilection for the same studies, a strong bias for general literature, and more especially for those courses of enquiry which are the amusement, rather than the task of minds given to the pursuit of knowledge, had, in the course of four swift years, bound them together in one of those friendships which young men are apt to persuade themselves can never possibly be dissolved; while no sooner are they separated for a time, than every event they meet with in the course of common life, tends insensibly to obliterate this youthful union, as the summer showers imperceptibly melt the wreath of snow upon the mountain. We shall speak of them by the names of Campbell and Graham; it can interest but few to say, that these are not their real names.

One morning, in the course of their tour, they descended towards what is called the Sound of Jura, through many a dell and bosky wood; sometimes loitering as they stopped, to examine the botanical treasures which came in their way; sometimes gaily walking over the barren muir.

"As the ebbing tide," says Mr. Graham, whom we shall now leave to tell in his own words the melancholy sequel of his adventures, "began to discover to us the black side of the rocky islets, we procured a boat at a small hamlet that overhung a little bay, and went on a mimic voyage of discovery. While we returned again to the main land, the warmth of the day, and the beautiful transparency of the water, which, as the whole extent of the west coast is rocky shore, is highly remarkable, tempted Campbell to propose that we should amuse ourselves with swimming. Owing to a horror I had acquired when a boy, from an exaggerated description of the danger of the convulsive grasp of a person drowning, or *dead grip*, as it is called, I always felt an involuntary repugnance to practise this exercise in company with others. However, we now indulged in it so long, that I began to feel tired, and was swimming towards the rocky shore, which was at no great distance. Campbell, who had now forgot his philosophi-

cal reveries in the pleasure of a varied and refreshing amusement, was sporting in all the gaiety of exuberant spirits, when I heard a sudden cry of fear. I turned, and saw him struggling violently as if in the act of sinking. I immediately swam towards him. He had been seized with the cramp, which suspends all power of regular exertion, while at the same time it commonly deprives its victim of presence of mind; and as poor Campbell alternately sunk and rose, his wild looks as I approached him, and convulsive cries for assistance, struck me with a sudden and involuntary panic, and I hesitated to grasp the extended hand of my drowning friend. After a moment's struggle he sunk, exclaiming, 'My God!' with a look at me of such an expression, that it has ten thousand times driven me to wish my memory was a blank. A dreadful alarm now struck my heart, like the stab of a dagger, and with almost a similar sensation of pain; I rushed to the place where he disappeared; the boiling of the water caused by his descending body, prevented a distinct view, but on looking down, I thought I saw three or four corpses struggling with each other, while, at the same moment, I heard a loud and melancholy cry from the bushes on the steep bank that overhung the shore. As the boiling of the water settled, I was partly relieved from extreme horror; but I had the misery to see Campbell again, for the water was as clear as the air. He stood upright at the bottom among the large sea-weeds; he even reached up his arms, and exerted himself as if endeavouring fruitlessly to climb to the surface. I looked in despair towards the shore, and all around. The feeling of hopeless loneliness was dreadful. I again distinctly heard the same melancholy cry. A superstitious dread came over me as before, for a few seconds, but I observed an old grey goat, which had advanced to the jutting point of a rock; he had perhaps been alarmed from the unusual appearance in the sea below, and was bleating for his companions. I now recollected the boat, and swam exhausted to the shore, while every moment I imagined I saw before me the hand of my friend, which I should never more grasp.

I rowed back, more than half distracted. The water, where Campbell had sunk,, was between twelve and fourteen feet deep; and, as I said before, remarkably transparent. Some people are capable of sustaining life under water far longer than others, and poor Campbell was of an extremely vigorous constitution. I saw him again more distinctly, and his appearance was in the utmost degree affecting. He seemed to be yet alive, for he sat upright, and grasped with one hand the stem of a large tangle; the broad front of which waved sometimes over him as it was moved by the tide, while he moved convulsively his other arm and one of his legs. I remember well I cried out in agony, 'Oh, if I had a rope!' With great exertion, and by leaning over the boat with my arm and face under water, I tried to arouse his attention, by touching his hands with the oar. I was convinced that, had there been length of rope in the boat, I could have saved him. He evidently was not quite insensible; for upon repeatedly touching his hand, he let go his hold of the tangle, and after feebly and ineffectually grasping at the oar, I saw him once more stretch up his hand, as if conscious that some person was endeavouring to assist him. He then fell slowly on his back, and lay calm and still among the sea-weed.

"Unconnected ravings and frantic cries, could alone express the insufferable anguish I endured. His stretched-out hand! I often, often, see it still! But the heart that would not save his friend, that saw him about to perish, yet kept aloof in his last extremity, perhaps deserves that suffering which time seems rather to increase than alleviate.

"It is in vain that I reason with myself; that I say, 'all this is too true: I hesitated to save him, I kept aloof from him, I answered not his last cry for help, I refused his outstretched hand, and saw him engulphed in the cruel waters; but yet surely this did not spring from selfish or considerate care for my own safety; Before and since I hazarded my life, with alertness and enthusiasm, to rescue others; no cold calculating prudence kept me back; it was an instinctive and involun-

tary impulse, originating from a strong early impression, and in finding myself suddenly placed in circumstances which had been long dreaded in imagination!'

"But all this reasoning avails nothing. I still recollect the inestimable endowments and amiable possession of my early and only friend; memory still dwells upon our taking leave of the city, our passage of the Clyde, our researches and walks in the woodlands and sequestered glens of Cowal; the first cry of alarm, outstretched hand, and upbraiding look; the appearance of the sinking body, the bleating of the goat, my friend's dying efforts among the sea-weed!

"It is nearly seven and thirty years now; yet, day or night, I may almost say, a waking hour has not passed, in which I have not felt part of the suffering that I witnessed convulsing the body of my poor friend, under the agonies of a strangely protracted death.

[For the Monitor.]

EPITAPH,

For a Lady who died a few weeks after Marriage.

This stone a monument to all,
Invites the passenger to call,
And hear how marble preaches:
Soon are forgot, or thrown away,
The sacred truths, which day, by day,
The unheeded pulpit teaches.
Scarce had the Moon, who rules the night,
With full orbed face, twice shed her light,
Gladdening the hills around;
When Hymen's robes were laid aside,
The shroud of death wrapped up this bride,
And made her bed the ground
That youth has lived a thousand years,
Whose faith has conquered all the fears
Of the grim tyrant Death.
But short his life whose race has run
Ten thousand circles of the Sun,
With unbelieving breath.

P—r.

EXTRACT

From the Minutes of the General Association of Massachusetts, convened at Ashfield, in June, 1824.

"Rev. Messrs. Daniel Huntington, Ebenezer Gay, and John Nelson, were, at the request of Rev. Hervey Wilbur, appointed a committee to examine certain publications of his, designed to facilitate the study of the Holy Scriptures. At a subsequent period of the session, said Committee made their report, which was accepted, and is as follows.

"Your Committee have examined anew Mr. Wilbur's edition of the New Testament, with References, and a Key-sheet of Questions, which has already gone into extensive use, and with very beneficial effect; and they can most fully concur in the recommendations of it which are before the public; and are happy to add, that the work has of late been considerably improved, by increasing the number of references, and by the addition of an *Alphabetical Table*, giving the etymological signification of Scripture names, and the correct pronunciation of them according to Walker's Key and Rules; also, a *Chronological Table* of the principal events recorded in sacred history; and a *Table of References*, to direct the student of the New Testament to those passages of Revelation where prophecies are recorded, or their accomplishment narrated. Your Committee have also seen a specimen of an edition of the Old Testament, which Mr. W. is preparing on the same plan with the New; which, it is proposed, shall contain a correct Map and Table of Ancient Scripture Geography, and a *Syllabus* of the several portions of that part of the inspired volume, arranged in the order of their *chronological succession*. This last named improvement will, in the opinion of your Committee, render the work peculiarly valuable for domestic and private, as well as for a more public use; as the acquisition of Scriptural knowledge must be greatly facilitated by regularly perusing the sacred volume in the order here prescribed.

"These works, therefore, together with Mr. W's 'Bible Class Text Book,' (which possesses some peculiar advantages, from the more systematic arrangement of its subjects), your Committee beg leave to recommend to the patronage of this Association, and through them to the christian public, as the fruits of judicious and indefatigable labours for the spiritual welfare of the rising generation; and this recommendation is proposed the more readily in view of the improvements which many of the works named which have been published have already received, and which the comprehensiveness of their plan, and the known zeal and fidelity of the authors assure us will still be progressive.

A true copy from the minutes of the General Association.

D. B. HASTIE, Sec.

Sclinsgrove, Pa., June 24th, 1824."

Literary Notice of the Testament.

From the Literary and Evangelical Magazine, published at Richmond, Virginia.

"To furnish that aid, which a pupil may be supposed to need, in the study of the Scriptures, several valuable works have been published, which do credit to their authors: but they are, in general, too elementary in their character to be of much service to any but beginners. Indeed, a book of Bible questions, covering all the ground, which an examination of the Bible would cover, would be too extensive and voluminous a work. The plan of Wilbur's New Testament, with references and a key sheet of questions, appears preferable to anything on this subject, that we have seen, being more simple in itself, and better calculated to bring into exercise the powers of the student."

NOTICE.

Subscribers who are in arrears for the Monitor are requested to notice, that according to our terms [illegible] is now due for the common quality, and our paper maker's demands for paper require to be remitted directly.

MONITOR.

REFERENCE TESTAMENT

THE MONITOR.

VOL. II. SEPTEMBER, 1824. NO. 9.

[For the Monitor.]

TRIUMPH OF TRUTH.

———Deus nobis hæc otia fecit,
Namque erit ille mihi Semper Deus.
Virg.

'Tis God to us these blessings gives:
Our God—as surely as he lives!

A young clergyman of the Presbyterian denomination having located at the South, where religion had previously no temple and few votaries, found it difficult to discharge his duties because of the poverty of his hearers, and the currents of false principle, fashionable authority, vicious manners, conceited ignorance, wealthy infidelity and habituated irreligion, which he had violently to oppose.—His talents—and talents are the *Lanes* and *Penates* of Southern idolatry—were, in their own estimation, excellent and appropriate to his profession. His person and attainments were the objects of their enthusiastick admiration. All they—hated, were, his master and his message! Once, on a very splendid matrimonial occasion, he was called to officiate. The company convened and awaited his arrival. In the mean time the conversation turned on the character and doctrine of their clergyman. They all said, he was a good man, a smart man, an acquisition to the place—but, his doctrine, alas! how strict, how hard, how mysterious, how inflexible, how almost audaciously defended and applied! One of the guests, a flippant and well educated young man and a practitioner of law, signalized himself to the

high satisfaction of the circle, in his erudite animadversions upon the subject: and in fine was deputed to entertain the presence, after the arrival of the clergyman and the performance of the ceremony, with a discussion, the object of which would be to refute, especially his Calvanistic sentiments. The clergyman arrived—and the time for the colloquy. The lawyer (whom we shall write L. and the other C.) adduced, very politely and tritely, his objections—especially against the doctrine of election. C. explained, and showed that it was a fact clearly revealed—and yet never in any one's way whose pride and unbelief do not present the primary and sole obstructions; that it consists of two grand divisions, the *purpose* and the *execution*—the former, as such, having no effect upon us, and the latter coinciding with and constituted by our own voluntary moral agency; that it was not the less but the more true, on account of that doctrine, that he that believeth shall be saved and he that believeth not shall be damned; that it was the glorious encourager of piety, and inimical only to its opposite; that the end was not determined any more than the means of salvation, and neither the end nor the means of this design more than all other events—than the means and the end of every other design of the universal agent, who made, sustains, and controls the sum of things; that we ought to receive it as a fact, whether we could master the philosophy of it or not; that every way there could be no promises to the impenitent and without it no certificates to the real christian; that events in the moral world—for which the physical was made and to which it is subservient—must then be fortuitous and *chance* is "over all blessed forever;" with other considerations calculated to convince him. The company were all attention, and wished their champion to reply. He hesitated, and at last said, by way of terminating the friendly disputation,—"Well, after all, I am not convinced; and to tell you the truth, Rev. Sir, (and it is a solemn fact) if I believed as you do, I should necessarily infer the absurdity of doing any thing, and should never make one effort towards salvation." Rejoined C. "Well, but believing what

you do, how many efforts do you make?" This was an *adhominem* thrust which himself had provoked and for which he was not prepared. The company saw his discomfiture and sympathized in his defeat—for his own conscience told him, as his actions told others, that he never made any efforts upon any principle to attain eternal life, but was living in those habits of levity and dissipation which utterly indisposed him to all religion, and perfectly disqualified him to judge in "her magnificent and awful cause."

The foregoing is in substance a fact: and as it virtually occurs very often, it may be proper to accompany its recital with some reflections.

1. We see that the general haters of the doctrines of grace are not constituted such by regeneration. They ordinarily hate or neglect vital piety as cordially as they oppose the truth of God. Every man hates the gospel by nature, and human enmity never opens its eyes to its own existence or the divine testimony. If the doctrine of election, were relished and discerned by "the natural man," its claims to divinity must be surrendered, it could no longer approve itself as one of "the things of the Spirit of God."

2. The objections of enemies in connexion with their characters and lives are edifying to the christian—they tend to confirm him in the truth of the gospel. What vacuity of evangelical knowledge, what antipathy to scriptural authority, what insensibility to the rights of the Supreme—to his presence—his frown—his veracity, characterize all they say and all they think in their *sincere* infatuation! What prayerless lives, what irreverent manners, what irresponsible pretensions do they evince! How great the *moral* difference between "him that serveth God and him that serveth him not!" How is this difference evoked by doctrine—one hates, another loves the testimony of Jehovah! The eternal divergency of their respective destinies commences in the present world! Hatred of truth is the index of perdition; the love of the truth is the dawn of blessedness: the former indeed may be superseded by the latter—the latter never will revert into

the former. Such is the glorious constitution of God. Neither chance, nor fate, nor Satan, participates the throne of "the King eternal, immortal, and invisible, the only wise God!"

3. Sinners are insincere in their objections to the truth. This is plain from their actions, which are more eloquent than their words, and better witnesses in the case. What wicked, inexcusable transgressors are they upon their own principles! They say they have all-sufficiency of power, and yet—do nothing! Nothing? they do much against Christ and their souls! They wish to continue in sin, to be blameless in the sight of God, and to hold their destiny in their own hands. Nothing will please them that honours religion, and vindicates God and depresses them as sinners! They hate mercy, and demand justice—else why do they complain? Has God oppressed them? Would they object if they loved God? Their enmity, caprice, and pride are the three unfailing springs whence all their objections flow! "They that forsake the law praise the wicked: but such as keep the law contend with them." Lastly,

4. To yield the truth in controversy with God's enemies, is to lose every thing and to gain nothing. Those who know the value of the divine countenance will not tremble for the cause. The majority are on the right side—because God and holy angels espouse it! There is therefore no need of surrendering the truth. If we look only at the good of the objector, we shall see that we are debtors to him to maintain it. Unless error, alienation, and the curse are desirable, we must not allow him any advantage against the truth that—alone of instruments—can save him from them. If we regard our own interests, our personal dignity, our spiritual peace, our present usefulness, and ultimate vindication, we must adhere to the truth. If we keep it, it will keep us. "I have stuck unto thy testimonies: O Lord, put me not to shame. I have chosen the way of truth: thy judgments have I laid before me. Remove from me the way of lying: and grant me thy law graciously. I will run the way of thy commandments, when thou shalt enlarge my heart."

DISCIPULUS.

ALL PRAYER.

ESSAY....NO. IX.

Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. PAUL.

THE Apostle of the Gentiles has given us an interesting description of the Christian's armour. It is both offensive and defensive. He needs such armour in his conflict with spiritual enemies, with the rulers of the darkness of this world, with spiritual wickedness in high places. The Christian needs his loins girded with truth, his heart covered with a breast-plate of righteousness, and his feet shod with the preparation of the gospel of peace. He needs the shield of faith, the helmet of salvation, and the sword of the spirit, successfully to fight the fight of faith. *All prayer* recommended in our motto is that which conjoins and cements together the whole of the armour. It is this which gives point to the Christian's sword, and impenetrability to his shield. In resuming the series on prayer, it is proposed in connexion with this passage, which recommends ALL PRAYER, to consider some motives to excite to devout and persevering prayer. In doing this we should observe,

FIRST, That there is a DUTY in prayer. Man is a being wholy dependant on a higher power. It becomes him habitually to feel and acknowledge his dependance. But a feeling sense of this is the life and soul of prayer. Man is a daily recipient of the divine goodness. The favours which descend to him from the Father of lights are new every morning and fresh every evening. Every day brings new obligations of gratitude to God. And prayer embraces a suitable expression of thankfulness to him. Man is formed with a capacity to discern something of the perfections of that glorious Being whom all heaven adore and praise. This capacity in man imposes on him obligations to mingle his praises with those in heaven. And praise to Jehovah is an inseparable attendant on a praying temper of heart.

Man is a sinner, and as such it is his duty to confess his sins to God, with ingenuous shame and with heart-felt abhorrence of sin. And confession of sin is a conspicuous part of the acceptable prayer recorded in Scripture.

Man is a needy creature. He should feel his necessities and bear them to that throne of grace from which he may be relieved. Man is a social being. He ought therefore to feel for the welfare of others and commend them to God.

Thus the constitution and circumstances of man prove it his duty to use ALL PRAYER. Holy men of God have always viewed prayer a duty. Besides, the authority of God has made it man's duty.

It is his pleasure that men pray every where, lifting up holy hands without wrath or doubting. He has commanded us to pray without ceasing, in every thing by prayer and supplication, together with thanksgiving, to let our requests be made known to God. And in our motto we are required to be "praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverence and supplication for all saints." The scriptures here cited with a multitude of others prove it our duty to be always in a devotional frame of mind, and prepared to engage in all the kinds of prayer, at their proper seasons.

SECONDLY. There is a PRIVILEGE in prayer. How great the privilege, that worms of the dust are encouraged to commune with the King of kings and Lord of lords! Is it a privilege for children to have access to a parent's presence and a parent's heart? Is it a privilege for subjects to have access to the throne of a gracious earthly sovereign; how much greater the privileges of the children of God, the subjects of his spiritual kingdom in having access to the Father of their spirits, the gracious Sovereign of the universe. Is it not a privilege to the pious mind to enumerate and dwell in contemplation on the perfections of God, the manifestations of his goodness, and his grace? Is it not a privilege for sinners who are condemned by a holy law, to have access to a mercy seat, where they may seek and obtain the pardon of their sins? Is it not a privilege for the ignorant

to have intercourse with Infinite wisdom, with an assurance that if any lack wisdom and ask it of God, in faith, it shall be given them? Is it not an infinite privilege for polluted souls to have access through a Mediator to the Fountain of all purity? to be made partakers of his holiness? Is it not a privilege for weak and helpless worms to repair to God, that the everlasting arms may be put under them; that they may have grace to help in every time of need? Is it not an invaluable privilege for the sons of wretchedness to have access where everlasting consolation may be obtained?

Yes, my brethren, the privilege of prayer is indescribably great. The pious soul often feels it to be so. He rejoices in the reflection that the God whom he worships is every where present, that he may have access to his heavenly Father at home and abroad, in the house and by the way. He rejoices that this God is ready to hear the cry of the humble, and able to do for them even more than they can ask of him. He rejoices that in seasons of prosperity he may gratefully make mention of the divine goodness; and that in seasons of adversity he may pour his sorrows into the bosom of his God. He finds it his highest privilege when he has nearness of access to the mercy seat. Compared with the privilege of communion with the Father, and with his Son Jesus Christ all other privileges in time dwindle to insignificance. Of this privilege none can deprive the Christian.

THIRDLY. There is PROFIT in prayer. It has a powerful tendency to abstract the mind from worldly thoughts and distracting cares; it tends to detach the affections from earthly objects and elevate them to things heavenly and divine. It produces the highest degree of attention in the soul which it is capable of giving to religious subjects. It renders the understanding accessible to the light of truth. It tends to produce tenderness of conscience. It tends to warm and soften our cold and obdurate hearts. It secretly bows and conforms the will of the creature to the will of the Creator.

ALL PRAYER, rightly offered, tends to assimilate the soul to the moral likeness of God; to communicate to it

the spirit and the temper of Christ. It tends to weaken the power of sin in the heart, and eradicate depraved propensities. Its influence is powerful in guarding against temptations or rendering the soul triumphant over them. It can calm the troubled conscience when no intercourse with men can do it. It can soothe the mind under afflictions and bereavements. Indeed to have communion with God in prayer is the best antidote, and the only effectual one, against the miseries of human life. Though it does not change the purposes of God, it makes the soul approve them. Though God remains the same, prayer is instrumental of producing great changes in the feelings of man. And who can say how often the effectual fervent prayers of the righteous are really answered in the bestowment of the blessings which they implore. Do not the Scriptures authorize us to believe that this is frequently the case? The prayers of the righteous, by belonging to the Divine purposes, may be an indispensable link in that chain of mercy and blessings, which descends from the Father of lights. They may have an inseparable connexion with the bestowment of pardon, sanctification, and eternal life on perishing souls. God has assured us that he will be inquired of by the house of Israel, for the bestowment of blessings, which he intended to bestow. He puts that honour on the means of grace of his own appointment.

Fourthly. There is a pleasure in prayer. The hypocrite and the formalist may find no satisfaction in this duty. The enthusiast may dream of transports that are but visionary. But neither the deadness of the one nor the delirium of the other will prove there are not sober and sublime pleasures in devotional exercises. When the pious mind is in prayer filled with adoring views of the Divine perfections, with admiration of the wisdom and goodness of God, with scriptural and clear views of the universality and equity of Jehovah's government; like the disciples on the mount of transfiguration, it feels that it is good to be there. When the soul is deeply humbled for sin, and, from a contemplation of its own nothingness and vileness, shrinks to its

proper place in the dust of self-abasement, it finds a tranquillity to which the proud and the self-righteous are strangers. The tear of penitence offered on the altar of contrition, is attended with more real enjoyment than ever accompanied the pleasures of sin.

When in prayer, the enumeration of mercies inflames the heart with gratitude to God, it is accompanied with exalted and refined pleasures. When before the altar, the believing soul has confessed his guilt, as over the head of Him who bears away all the sins of his people, the hope of pardoning mercy gives peace to the troubled conscience. There a hope of acceptance with God, through the merits of Christ, becomes as an anchor to the soul sure and steadfast. And when the devout worshipper has spread his necessities before the mercy seat, he finds a tranquil joy in the consideration that God is able to relieve all his wants; and that God will bestow on him whatever it is best he should possess; there too the ascriptions of dominion and power and glory, give him a delight which he cannot describe. The truly pious reader will better understand the nature and the measure of this enjoyment in prayer, from recurring to his own experience, when in favored seasons he had sweet communion with God, than from any description which can be given. And to those who have never felt those pleasures, it is impossible for language to convey to them an adequate idea of the pleasures of devout prayer.

And now, reader, the fourfold series of motives invite and urge you to ALL PRAYER, to constancy and perseverance in a devout performance of all the kinds of prayer recommended in scripture, and which in former essays we have considered. All prayer is your indispensable duty. You do violence to your constitutional circumstances, when you live without feeling and acknowledging your dependence on God. You treat him with the basest ingratitude when you refuse to contemplate his mercies with thankfulness. You manifest impenitence and obduracy of heart when you refuse to confess your sins to God. Without prayer you betray ignorance of your own spiritual wants, and a want of feeling for the

highest welfare of others. While you live casting off fear and restraining prayer before God, you trample on his authority, you rush on the thick bosses of his buckler.

You not only neglect duty while neglecting prayer, but you deprive yourself of an invaluable privilege. You voluntarily refrain from the gracious presence of a heavenly parent. You lose all the blessings of an audience with the most august and most gracious of Sovereigns,—one who never sent the soul away empty from him. You lose all the advantages of communion with God, advantages compared with which all others dwindle to nothing.

Without devout prayer the cares of the world will corrode your breast, sin and Satan will tyrannize over you. You must continue a stranger to true peace. You are an utter stranger to those pleasures which the right performance of this duty can bestow.

And now, readers, we call on ALL of you to yield to the motives of duty and live lives of prayer. Pray every where, lifting up holy hands. Pray with penitence for sin, in the name of Christ, relying on the aids of the Holy Spirit. Pray in your closets, in your families, and around the public altar. Pray with an holy boldness, for things agreeable to the will of God. Breathe the spirit, feel the desires of the prayer which Christ has taught us, and come to the mercy seat with a holy importunity. We call on you to do this as your duty. We invite you to do this as your high privilege, a privilege, the value of which is in some measure understood by millions now on earth; a privilege which has benefited and rejoiced millions who have now changed the voice of prayer for uninterrupted and everlasting anthems of praise.

We invite you to walk in their devout footsteps. By prayer seek the attainment of the spiritual advantages they enjoyed from it. By prayer seek to be assimilated to the spirits which now tune their notes before the throne of God and of the Lamb.

We invite you all by devout prayer, begin now to taste of those pleasures which forevermore flow at the right hand of God.

Yield your hearts to God, live lives of piety and devotion. Feel and express your dependence. Confess and forsake your sins. By faith behold, trust, imitate, and obey Christ. Seek for daily communion with him. Cast on him your cares. Pour out before him your sorrows. Live by the faith of the Son of God. Accept the advantages, and enjoy the pleasures of ALL PRAYER. And at last may your prayers terminate in the uninterrupted and everlasting praises of Heaven.

[For the Monitor.]

COMPANY AND CONVERSATION.

A VERY considerable portion of every man's life is necessarily spent in the society of others. The great business of life cannot be successfully carried on without a great deal of intercourse between individuals. Now, it would seem, if this intercourse is necessary and desirable, that much depends on its proper management; for it cannot be denied, that, in many instances, it has proved the ruin of families and individuals. What, then, is the character of that intercourse which is calculated to produce the happiest results? It is unquestionably the case, that an excessive love of company, and constant resort to the social circle, have a tendency to dissipate the mind and unfit for the more serious business of life: but this arises, not from a proper use of the social powers, but their abuse. Solitude is as necessary as society; nor can the symmetry of the human character be preserved without a proper mixture of each with the other.

The life of social entercourse is conversation: and this cannot be carried on with spirit for any considerable length at a time, without degenerating into mere chit chat. At least this must be the case with young gentlemen and ladies who have just entered into society, and begun to taste its sweets; but have not, of course, become familiar with those various topicks of

conversation which attaches so much value to the company of those whose minds are more mature, and whose knowledge of the world is more extensive. Here is the grand reason, undoubtedly, why there are so many triflers in the world. There are no seasons of reflection, to fit the mind to enter society, and derive those benefits it is so abundantly able to confer. There is a growing taste for company: company must be had; but the young man is entirely unfurnished with those various stores of knowledge necessary to render his company acceptable to men of information and discernment. Hence, he is thrown into a lower class, and thus effectually cut off from one of the best sources of improvement: and learns to trifle with triflers.

Here is the fruitful source of those evils so frequently complained of as springing from society. But the great fault is in the individual, in not taking proper pains in his first setting out in life. There are classes of men we very well know, whose very atmosphere is poisonous. Not sufficiently aware of this in the earlier part of life, and too often carried headlong by our passions, we run heedlessly into the group, and, in the ardor of our feelings, embrace the first we meet: but too frequently find, that we have pressed a viper to our bosom, to sting us at last

We see, then, at once, that there are some grand requisites necessary, in order to gain admission to those circles where we can expect to derive any lasting pleasure and improvement. But, happily, these requisites are within the reach of all Every man whose company is worth possessing, will be able to discern whether we are gratified with rational conversation: and certainly, we have ability to cultivate such a relish.

In company, it is as much our business to talk and hear, as it is, at the proper hour, to attend the concerns of the counting-room, the shop, or the study. If we are not ready to do our part, to enliven the conversation and render it instructive, we are not only treating the company rudely, but depriving ourselves of a great deal of information and pleasure, which they are able to impart; and which they would, with pleasure, impart, were there proper attention and excitement.

The mixed circle affords an excellent opportunity to acquire a knowledge of the different customs and habits of mankind, as well as their peculiar modes of thinking. There are many prejudices imbibed in early life, which nothing but an extensive acquaintance with men and manners can remove. In this manner, we may trace out the peculiar excellences and defects of our own national character, or of the circle in which we move; and be able to satisfy ourselves, better than we otherwise could, what are *real* excellences and defects, and what are only apparent, and arise from local situation or external circumstances.

X.

[For the Monitor.]

RELIGION OF CONVENIENCE.

THERE is a large class of mankind, who are frequently promising themselves that they will enter into the great business of religion, when it shall better suit their convenience. At present they are busily engaged in the prosecution of a particular object; after the attainment of which, they promise themselves more leisure. The present period of life appears to them, perhaps, not the best suited for seriousness; and they choose to defer all attention to their eternal interests, till a more convenient season. So did Felix; and so have thousands done, and never found that convenient season, which they flattered themselves, was just before them. "Procrastination is the thief of time:" and, if religion is infinitely important, as most men are ready to acknowledge, then, most assuredly, it demands immediate attention, and has a claim on our earliest and best affections. In deferring an immediate compliance with the terms of the gospel, we not only lose a large portion of enjoyment which we might secure, but run uncommon hazard; for we are assured, in the word of God, that without holiness no man can see the Lord: and we are conscious, that, while exclusively devoted to the

objects of this world, we have no such principle in exercise. But this is not all: it is the height of ingratitude. Has Christ done so much to save us from ruin, and shall we refuse to accept those precious blessings which he has so dearly purchased? But suppose our imagination picture out some future scene, which we think will be favourable to the cultivation of piety, and we are actually brought to realize those very circumstances; and enter as we fondly imagine, on this important business. What can we expect of such religion, but that it will be mere matter of convenience? Piety, that springs from the occasion, can exert little controlling influence over the heart and life. It will, necessarily, be like "the morning cloud and the early dew;" will pass away with the occasion that gave it rise.

I know of a youth who entered into life with flattering prospects, in regard to the general seriousness of his character. There was about that time, a revival of religion where he lived, and many considered young Henry a sharer in the work. Some of his associates, particularly those whose company he most highly prized, became pious; and, of course, it suited *his* convenience and promoted his happiness to engage, in a certain degree, in the duties of religion. A change in his place of residence, however, soon convinced his pious friends, that his religion was of that kind which passes off with the occasion. He was now thrown into circles, composed of those who made no pretensions to seriousness, but possessed many of those amiable qualities which characterized the society in which he had previously mingled, and which had so powerfully won his affections. A few years of security passed away, when some of the companions with whom he then associated, embraced the truth, in the love of it. He prized their society too highly to quit it; nor could he well keep up that cordial entercourse, which had previously subsisted without manifesting some interest in those subjects which so delightfully occupied the attention of his friends: so he did; and in future life, when his connexions, or his success in business, seemed to require the aid of religion, he was ever ready to call it in—such as it was: rotten, indeed, at the core.

Such is the religion of convenience, and such are some of its effects. It lulls the mind into a fatal security and conceals from its view, the real nature of our holy religion. But what else can be expected of piety like this, but that it will vary with circumstances? Genuine piety takes a deep hold on the affections, and exerts a controlling influence over the whole character. Hence, it remains the same efficient principle, through all the varying scenes of life. It may not, indeed, and does not, as usually, exert an equal influence at all times; but it is an undying flame enkindled by the spirit of God.

X.

[For the Monitor.]

GOODNESS IS BEAUTY.

"The countenance will generally be agreeable in proportion to the goodness of the heart."

The great Creator seems to delight in variety in his works. From the highest to the lowest of the intelligent creation, as far as comes within our knowledge, this variety prevails. Nor is it less to be observed in the mere animal and inanimate world. Considering the vast multitude of mankind that live in a single age, and especially all that will have lived from the beginning to the end of time, one would hardly suppose that variety could so far exist that each could be distinguished by pecularities of countenance and features. But it is believed to be a fact. Variety in countenance and features seems to be almost infinite. Not, perhaps, so much so in the mere mechanical form of the features as in the cast of countenance: for we sometimes find persons of great similarity of features, yet on near scrutiny, there will always be found some distinguishing mark:—still the most striking variety and distinguishing peculiarity is in the cast of countenance; or the effect of the soul's looking out through the eyes and producing

the expression. In this there is an endless variety, which probably will exist forever: and in this way believers may be distinguisded from each other in heaven as they are now on the earth.

In this endless variety in our species, it were to be expected as existing in fact, that some are more beautiful than others. Symmetry of proportion, regularity of features, fair complexion, and a pleasing cast of countenance, comprise what is called beauty. I know, indeed, that different nations, and different individuals have various ideas of beauty. Much is the result of education and of taste which varies in different communities. But aside from the result of cultivation, I believe there is something in the mind which pronounces symmetry, regularity, and benevolence in the appearance of our species, beautiful.

At least, the proportion of the various parts to each other, and the adaptation of them all to their different ends, together with the appearance in the countenance of a mild disposition, seems to comprise what would naturally be called beauty. But though this may be called beauty, it is not exactly the same which the world on all occasions calls so.

Yet it is not the mere form, and features, and complexion that are of so much consequence as many seem to suppose—it is the disposition of the mind which beams upon the countenance—or the soul looking out of its windows—displaying benevolence or goodness of heart. Here is the grand secret of *being* beautiful and *appearing* beautiful—it is *being good* and appearing good.

How often in public assemblies, has my eye caught the self-devotee, who having paid homage to the fair image that her glass reflected, and having embellished, or rather deformed her native loveliness with all the trappings of fashionable dress and ornament; and sallied forth to excite and extort the admiration of others; and who seemed careless of every thing but to roll the eye, and attract public attention:—how often, with disgust, have I turned from such an object, to contemplate the fair child of nature, whose modest, pious, and retiring loveliness, was such as angels would delight to witness!

I close this essay with saying, though it is not in the power of every one to be what the world calls handsome—it is in the power of every one to be what is equal, if not better—comely or pleasing. Every person that is good, and does good, will appear good, and consequently, pleasing. The most vile pay homage to virtue. And the female who believes even bad men regard her more for her want of moral or religious principles is exceedingly mistaken. A man esteems virtue in females, though himself may be vicious. If any one would be really beautiful and pleasing, let her be really good. If she would be really good, let her be really pious. Real goodness is devotion of heart and life to God, and the fruits of it are good works.

All the defects of nature may be made up, and more than supplied, by the cultivation of that spirit, which, in the sight of God, is of great price. This will form the soul to virtue and glory—ensure the resurrection of the body—and introduce them united into the kingdom of heaven, where they will shine like the stars forever and ever.

PERDUE.

[For the Monitor.]

ON THE DEATH OF A YOUNGER SISTER.

A Letter from one young Lady to another.—With the Reply.

YES, it was our sister—our dear little Jane. It was not a sudden stroke of death which tore her from us—two long weeks in which we did not realize the succession of day and night, our house was filled with anxiety, which often rose to anguish.

A delirium darkened almost the whole of this period; and there was no opportunity of mentioning to her our fears, and our anxious desires for her union to the Lord Jesus. But our agonized feelings freely vented

themselves at the feet of *Him who took our infirmities and bore our sicknesses.* We plead the merits of his blood, and with many tears prayed that, through its efficacy, her sins might be blotted out, and her departing spirit admitted to his arms. We thought of the covenant, and, while our countless violations of its conditions arrayed themselves before us, we still hoped in the grace that proposed it.

Oh, my sister, nothing beside this could have supported us; for in the circumstance of her illness there was almost every thing to torture the heart of love. Her delicate spirit looked forth from amidst its ruins, with an air of wildness that often bespoke estrangement from us, while constant agony was subverting the foundations of a constitution naturally weak and feeble. We felt too that her spirit was about to leave us with a thousand marks of our unfaithfulness. And, Oh! we greatly feared that this unfaithfulness might prejudice its eternal interests. Ah, my sister! you can easier conceive than I express the agonized emotions of my heart. But I have quietly submitted her to the Judge of all the earth.

New-year's morn she anticipated all the family in the "*happy new-year,*" with her usual pleasantry, and in just two weeks we had to see her die. We committed her to the Saviour of sinners; for notwithstanding her comparatively harmless life, and early death, we know that *He alone* could save her from the deserts of sin. During the few hours in which we knew her to be dying, we prayed almost incessantly by her bedside—and the many pious friends who were present, knelt with us around her dying bed, but a few moments before she expired, and, in weeping and silence, committed her to God—resigned her spirit as it was departing, to him who gave her to us.

In all our afflictions, I believe, we felt that we have a Father in Heaven, for many drops of mercy were mingled in our cup of affliction,—and yet, how do the affections in which we delight to live, bring to us mementoes of our fallen, death-devoted state! *Can it be that we shall live only to eternize the miseries of the minds*

we love, and fain would bless? This dispensation, I believe, has been blessed to me. It has led me to cultivate a greater spirituality of feeling, to cherish the spirit of the gospel, and to resolve to lead a life of more exemplary piety. S. L***

The Reply will be in our next No.

POETRY.

[For the Monitor.]

Written for the first page of a Young Lady's Common-Place Book.

May this Book, while it claims as it due,
In the circle of friendship to rove,
As a register faithful and true
The memorials of friendship receive;

Nor the flatterer's pen ever know,
But sincerity ever approve,
And a register faithful and true
The memorials of friendship receive.

May it serve to alleviate woe,
And, collecting fresh tokens of love,
As a register faithful and true
The memorials of friendship receive.

Let it raise the emotions of joy,
And a source of delight let it prove,
And a register faithful and true
The memorials of friendship receive.

Go! and borrow thy lustre and hue
From the radiance, that *piety* gives;
Go, Register, faithful and true
The memorials of friendship receive.

T. I. J.

ACCOUNT OF AN EARTHQUAKE IN CHILI,

An Extract.

On the fourth of November, 1822, the town of Copiapo, in S. Lat. 27° 10′, was visited by a severe shock, which damaged many houses; this was followed, the next day, by a much more violent earthquake, which nearly destroyed the town, and did considerable injury to the town of Coquimbo, in S. Lat. 29° 50′.

The great earthquake on the night of the 19th of November, 1822, was felt over the whole surface of the country, from the mountains to the sea, and from one extremity to the other. Its force seems to have diminished in a pretty exact proportion to its distance from Valparaiso.

Its effects are thus described by an Englishman, residing at Concon, near the mouth of the river named in the maps "Rio Quillota." Concon is about fifteen miles N. N. E. of Valparaiso, as the crow flies.

"At half past ten, on the night of the 19th of November, I felt the first oscillation. I was writing at the time; starting from my chair, I paused for an instant, expecting the shock would subside, as others had done; but the falling of glasses from the sideboard, the cracking of the timbers, and the rattling of the tiles from the roof, fully apprized the whole family of their danger, and all ran out of the house. The house was violently agitated, and was falling to pieces; but freed from the apprehension of being buried in the ruins, my attention was forcibly drawn to the phenomena, which I endeavoured to observe, as accurately as possible. Scarcely, however, was this resolution taken, and before the first shock had entirely subsided, a second and much more violent one succeeded; this was accompanied by noise, which appeared to be deep seated in the earth, perpendicularly to the spot on which we stood. The duration of this shock was about two minutes; it was succeeded by a third, also accompanied by noise, less loud than that which accompanied the preceding shock. The shock was less violent than either of the

two former shocks, and of less duration. These shocks occupied about five minutes of time. Shocks at intervals, of four or five minutes, continued for nearly an hour, after which they become less frequent during the remainder of the night, and of very different intensities, some being rather severe, and others hardly perceptible. The three principal shocks may be said to constitute the earthquake.

"At the commencement of the earthquake, the atmosphere was, as is usual at this time of the year in this country, quite free from clouds, the moon and stars shone with splendour; there was no atmospheric indication of change of any sort, either before or after the earthquake. Some persons say they saw an unusual light in the horizon to the southward, but I, who was expecting some change, and was prepared to observe any that might have occurred, saw none whatever.

"During the earthquake the ground rose and fell with great violence, and with almost inconceivable rapidity. There was certainly no undulatory motion, though many unobserving and unreflecting persons suppose this to have been the case. I had a strong suspicion at the time, since confirmed by observation of its effects, that there was a powerful horizontal motion, but as I could not perceive it as coming from any particular point, I concluded at the time that I was mistaken. The circumstances which make me now conclude there was a horizontal motion, are observations I have since made in many places, in which walls, and even houses, have been partially twisted round, and from the fissures round the roots of the largest trees. At Quintero, ten miles to the northward of Concon, are several large palmtrees; three of these standing so as to form an equilateral triangle, lashed one another like willow rods, and beat or shook off many of their branches. The motion of these trees seems to have been horizontal and circular, since each of them cleared a space in the ground round its stem, several inches wide, and this was the case also with other large trees in different places.

"The sensation we experienced during the earth-

quake, was probably the same we should have felt had we been conscious that a mine had been sprung beneath us, and was about to blow us all into the air.

"On examination next morning, at daylight, I found the earth full of fissures, some of them very small, while others were from two to three feet wide. In many places sand had been forced up, and had formed small hillocks. In the most recently formed alluvial soil near the river, water and sand had been forced up together, there being many large truncated cones of clean washed sand, each of which had a hollow in the centre, like the crater of a volcano. The same phenomenon was observed in several places; in other places, large quantities of soft mud had been forced up, and spread itself over the surface of the land."

IMPORTANCE OF THE SCRIPTURES.

An Extract.

Having our minds filled with these thoughts of the primeval divinity of revealed Wisdom when she dwelt in the bosom of God, and was of his eternal self a part, long before he prepared the heavens or set a compass upon the face of the deep; revolving also how by the space of four thousand years every faculty of mute Nature did solemn obeisance to this daughter of the divine mind, whenever he pleased to commission her forth to the help of mortals; and further meditating upon the delights which she had of old with the sons of men, the height of heavenly temper to which she raised them, and the offspring of magnanimous deeds which these two—the wisdom of God, and the soul of man—did engender between themselves—meditating, I say, upon these mighty topics, our soul is smitten with grief and shame to remark how, in this latter day, she hath fallen from her high estate; and fallen along with her the great and noble character of men. Or if there be still a few names, as of the Missionary MARTYN, to emulate

the saints of old—how to the commonalty of Christians her oracles have fallen into a household commonness, and her visits into a cheap familiarity; while by the multitude she is mistaken for a minister of terror sent to oppress poor mortals with moping melancholy, and inflict a wound upon the happiness of human kind!

For there is now no express stirring up of faculties to meditate her high and heavenly strains—there is no formal sequestration of the mind from all other concerns on purpose for her special entertainment—there is no pause of solemn seeking and solemn waiting for a spiritual frame, before entering and listening to the voice of the Almighty's wisdom. Who feels the sublime dignity there is in a saying fresh descended from the porch of heaven? Who feels the awful weight there is in the least iota that hath dropped from the lips of God? Who feels the thrilling fear or trembling hope there is in words whereon the eternal destinies of himself do hang? Who feels the swelling tide of gratitude within his breast, for redemption and salvation coming, instead of flat despair and everlasting retribution? Finally, who, in perusing the word of God, is captivated through all his faculties, and transported through all his emotions, and through all his energies of action wound up? Why, to say the best, it is done as other duties are wont to be done: and, having reached the rank of a daily, formal duty, the perusal of the Word hath reached its noblest place. Yea, that which is the guide and spur of all duty, the necessary aliament of Christian life, the first and the last of Christian knowledge and Christian feeling, hath, to speak the best, degenerated in these days to stand rank and file among those duties whereof it is parent, preserver, and commander. And, to speak not the best but the fair and common truth, this book, the offspring of the divine mind, and the perfection of heavenly wisdom, is permitted to lie from day to day, perhaps from week to week, unheeded and unperused; never welcome to our happy, healthy, and energetic moods; admitted, if admitted at all, in seasons of sickness, feeblemindedness, and disabling sorrow. Yea, that which was sent to be a spirit of ceaseless joy and hope,

tality, but with a mind bereft of all its hopes, and crowded with images, borrowed from the world of despair. Every time the mourning groupe look upon his coffin, they read this inscription: "Beware, lest you too, be only almost persuaded to be christians;" and there circulates through the funeral procession, at least the secret thought, how dreadful it must be, to die with a preparation for heaven not quite complete. The opening grave gives lectures to all its living visitants, upon the remediless condition of the man, who dies with a single offence unpardoned. Could we analyze the feelings those, who are retiring from the field of graves, we might find hundreds of resolutions to be christians almost formed. Could we read, what passes in the mind of each spectator, when separated from the throng, and pursuing alone his homeward way; we might find many in silent supplication, who had not thought of sin, nor death, for weeks in succession till now. But is it possible that the tender impressions, created by a scene so solemn, will not be permanent? Can it be, that the last words of the dying sinner, so terrific and overwhelming, will ever be forgotten? At least, while the habiliments of mourning betoken his departure, will a single day pass, and the thought of death not find a lodgement in the mind? It is possible; and the fact proves beyond controversy, that few only are entire christians., though hundreds in every place, are "almost persuaded to be christians." Another season in which many are "almost persuaded to be christians," is during a revival of religion. When the thoughtless sinner makes a solemn pause, and yields himself up to the impressions of God and eternity—when those, who have been his associates for years, perceive the chasm that is made in their number by his absence; the awakened sinner then becomes the topic of conversation throughout the village. A second report tells, that the man of sorrow has become the joyful citizen of Zion, and speaks the language of the redeemed. Some, it may be, have a diabolical hardihood enough to sport with the agony, which his conviction produced, and call his present

feeling fanaticism; but in the silence of retirement, when time and eternity are compared, there are not a few among the impenitent, who will envy the man, who has recently become a christian. A few weeks pass by, and there is a movement of the spirit of God upon the hearts of hundreds. Some from almost every family are alarmed or hopefully converted. The impression now begins to be felt, that this season of revival will fix the characters of many for endless ages; and that soon the spirit of God will take its final departure from the hearts of many, who now feel its convicting influence. The place sacred to devotion is thronged with every variety of character, and scarcely a vacant mind is to be found in all the crowd; but a little while since, this very place was almost deserted; a few heaven born spirits, were all that remembered the hour, appointed for prayer and religious conference. Why is it, that multitudes resume a service, that had become obsolete? Why do the Gospel's most sacred truths command the breathless attention of many, who have all their lives contemptuously rejected its overtures, and spurned at its authority; There is but one cause, and what that is, is obvious. They now are "almost persuaded to become christians." The aspect of society is changed—there is apparently a modification of feeling among most of the impenitent, indicative of a more pliant disposition. The pious citizen would believe, if he could, that the church will soon embody the community; but ere one half year has revolved, the mass of the meeting-going multitude have closed every avenue of their hearts against conviction; and the sanctuary and the conference room are alike abandoned. What proof more luminous can there be, that this multitude were only "almost persuaded to be christians."

If "the christian is the highest style of man," and none but he is destined to exchange earth for heaven; it is folly in the extreme, to form a character, that in the least diverges from christian morality. That man would be thought devoid of reason, who in the mid-

night hour was awaked by the outcry of his neighbor at the window, and the first sentence he hears informs him, that his house is on fire—that the flames are just ready to burst upon his pillow; but he replies, It is true I am in danger, no words can make it more evident; and I am "almost persuaded" to rush from the devouring element, ere it quite approaches and prevents my escape; but before he summons resolution enough to move a single limb, the timbers and the burning contents of the upper apartment fall and ingulph him in ruin. Tell me not, that this is hyperbole. The best resolution of the best impenitent sinner, in relation to personal religion, is at such a remove *from* christian feeling, that his folly exceeds a thousand-fold, any description of the highest colouring; for to be once "almost a christian," is to be absolutely lost forever and ever. H. S.

[For the Monitor.]

ON QUENCHING THE SPIRIT.

My children, said the old man, few will be the words of your dying father. I wish them to sink deep into your hearts. Then raising himself a little in his bed with a degree of strength which he had not been able to command for several of the last weeks of his sickness, he proceeded.

When young I enjoyed religious privileges and was the subject of occasional serious reflection. When just entering my sixteenth year religious impressions were made on my mind with unusual force.

I seemed to hear a voice continually saying to me *seek religion now.* I was unhappy; my former amusements lost their relish. Still I was not willing wholly to relinquish them, and obey the voice which urged me to seek religion immediately. One day, after much reflection, I deliberately promised to God that as soon as the season of youthful amusement was past, I would

give myself to religious pursuits.—My anxieties immediately left me; I returned to my amusements and the whole subject was soon forgotten.

When at thirty-five, the monitory voice returned, reminded me of my promise, and again pressed upon me the importance of eternal things.—Though I had not thought of my promise for years, I acknowledged its obligations, but an immediate fulfilment seemed more impracticable than it did nine years before.

I vowed with increased solemnity, that when the cares of a rising family should subside I would certainly attend to the concerns of religion.

Again I applied myself to worldly avocations and soon buried all thoughts of the admonition I had received. At fifty, when you, my children, were diminishing instead of increasing my cares, this heavenly monitor returned.—"Fulfil your promise, seek religion now" was continually pressing upon my mind. I knew that I had made such a promise but I felt dissatisfied that its fulfilment should be claimed so soon. I regretted that I had not attended to the subject before when I could have done it with less difficulty; but such was the extent and pressure of my business that to do it then seemed impossible. The subject made me unhappy, and after much deliberation I sought relief to my troubled feelings by most solemnly renewing my promise to God.—When, I said, the pressure of business is past I will devote my whole attention to a preparation for for eternity.

No sooner had I fixed my mind on this course than my anxieties left me—the strivings of the Spirit ceased in my bosom, and ceased forever.—When sickness warned me of approaching death I sought to fix my feelings on this subject, but it was in vain. There was a gloom, and terror drawn around religion at which my soul shuddered. I felt that I was forsaken of God but it did not move me. I had no love to God, no repentance for sin, nor wish to forsake it. I felt nothing but the sullen gloom of despair—I knew I was in the hands of a justly offended God from whom I expected no mercy and could

ask none.—With these feelings I am now about to enter the eternal world. To you my children I can only say profit by my example—quench not the Spirit—seek religion now if you would avoid a miserable eternity; put not off the concerns of your soul till"——The sentence died upon his lips; his strength which had been all summoned to make this last effort suddenly failed, he fell back upon his bed, and with a groan that seemed to speak the pains of another world, the immortal spirit took its flight from that body which it had inhabited nearly fourscore years, to receive according to that it had done.

This little narrative I had from a grandson of the old man, who stood by his dying bed. He was a minister of the Gospel, and dated his first permanent conviction from the solemnities of that awful scene. The descendants of the old man were numerous, most of whom became hopefully pious. Two, who are now preachers, and several others were first awakened by his dying charge.

A few particulars in the last years of this aged sinner are perhaps worthy of remark.

Three years before his death there was a revival in the place where he resided, and the son with whom he lived was a subject of its influence. He made the most violent opposition to his son's religious feelings, and never whilst able to move about the house did he remain in the room during family prayers, nor till his dying hour was a prayer offered in his hearing at his request.

He so studiously avoided all religious conversation, that, from the death of his wife, which was thirteen years previous, he was never known to say a word about his own feelings till in his dying moments he made the communication above given.

Dear youth, whose eyes may glance over this brief narrative, did you ever feel any anxiety about eternity?—any of the strivings of God's Spirit? If you did I pray you suffer a word of entreaty from one who desires your everlasting peace. *Quench not the Spirit.* Say not to the heavenly Messenger when I am old I will hear, lest in old age you lie down in sorrow and despair; lest God should say of you, "he is joined to his idols, let him alone."

It has been my privilege to witness several revivals of religion, chiefly among youth, and there is not one in which I cannot recall individuals who were awakened, and deeply anxious, for a time, but who resisted God's Spirit, and appeared at last to be hardened in iniquity. Few, perhaps, attain that eminence in hardness of heart to which that aged man I have mentioned arrived, but he only who searcheth the heart knoweth how many there are to whom, after repeated invitations of mercy, God says, because I have called and ye have refused—therefore will I laugh at your calamity, and mock when your fear cometh.

Should you grieve this Holy Spirit, should you provoke him to take a final flight from your bosoms you would as surely lie down in eternal sorrow as if the pit were already closed upon you.—Seek *ye* the Lord then whilst he may be found, call ye upon him whilst he is near, and may the Holy Spirit enable you to seek that you may find salvation, that your souls may live.

XANTHUS.

ANECDOTE OF DR. ROGERS.

THE Rev. *John Rogers* and several of his hearers were once summoned to appear before Sir Richard Craddock, a justice of the peace, for worshipping God according to the dictates of their conscience. While they were waiting in the great hall, expecting to be called upon, a *little girl*, six or seven years of age, who was Sir Richard's grand-daughter, happened to come into the hall: she looked at Mr. Rogers and was much taken up with his venerable appearance.—Being naturally fond of children, he took her upon his knee, caressed her, and gave her some sweetmeats. The child being a particular favorite of her grandfather, had acquired so great an ascendancy over him, that he could deny her nothing, and possessing too violent a spirit to

bear contradiction, she was indulged in every thing she wanted. At one time, when she had been contradicted, she ran a penknife into her arm, to the great danger of her life. This ungovernable spirit was in the present instance over-ruled for good. While she was sitting on Mr. Rogers' knee, eating the sweetmeats, she looked earnestly at him, and asked, "what are you here for, Sir?" He answered, "I believe your grandfather is going to send me and my friends to gaol."—Upon this she ran up to the chamber where Sir Richard was, and knocking with her head and heels till she got in, she said to him, "What are you going to do with my good old gentleman in the hall?" "That's nothing to you," said he, "get about your business." "But I won't," said she: "he tells me that you are a going to send him and his friends to gaol, and if you do send them, I'll drown myself in the pond as soon as they are gone: I will indeed." When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design. Taking the mittimus in his hand, he went down into the hall, and thus addressed these good men: "I had here made out your mittimus to send you all to gaol, as you deserve; but at my grandchild's request I drop the prosecution and set you all at liberty." They all bowed and thanked his worship. But Mr. Rogers going to the child, laid his hand upon her head, and lifting up his eyes to heaven, said,—"God bless you, my dear child! May the blessing of that God whose cause you have now pleaded, though you know him not, be upon you, in life, at death, and to all eternity!" The prayer of the good old man was heard, and many years after was graciously answered in her conversion to God.

An additional fact may increase the interest of this anecdote. A son of Dr. Rogers who was, years after this, participating the politeness and hospitality of a pious lady, related at dinner the above incidents of his father, for the entertainment of the company. When he was through, the lady says, "Are you the son of that Dr. Rogers?" He answered, yes. She replied, "I am that little girl."

[For the Monitor.]

MONITORY.

To DIE!—What is it?—Where to be?—
And there, how long? What does *death* mean?
And who must die; and when, or where;
Who knows?—And what to be *prepared*
For death? And what to *fail* of this?
To answer these, Scripture must guide.
Does death then *stop* existence? No.—
'Tis only change of place;—time for
Eternity;—mortality for life*
Immortal! *To die*, we leave this
World for one unseen beyond,—yes,
Far beyond the grave.—*This is death*;—
And from its bourn no traveller
Returns, to tell us how he fares.—
This leap is for eternity!
And where does death convey the soul
Immortal, when it leaves the clay?
The *Bible* tells us where.—To heaven
Or hell! Death is heaven to none but
Pious souls—whose hearts have felt true
Penitence for sin;—have been renewed
By grace divine;—are sanctified,
And *thus prepared* for heaven.
The sinner, death conducts not up
To heaven, where all is holiness:
But down to hell, where all is horror!
To die, then, is to be in heaven
Or hell,—is death eternal; or
Immortal life and blessedness!
At death, the soul is fixed in woe,
Or bliss;—and there to dwell——How long?
Here too, the Bible answers—ah!—
Listen, while I speak the solemn
And amazing word————*forever!*

* Future existence only is meant.

O death, is *this* thy meaning? Yes,—
To die, is endless bliss or woe!
And *all* must die, and when, or where,
Jehovah only knows. And what
To be prepared? *'Tis heaven!* And what
To fail? O sinner—shall I tell
Thee? Will you hear and heed, when 'tis
Not man that speaks; but God, from heaven,
And in his word declares;—To die
Without a Saviour—in his blood
Unwashed,—impenitent,—is hell!*
Since things are so, O man, 'tis height
Of wisdom to prepare for death;—
And *this* without delay. *———

Verses by Sir Walter Raleigh, found in his Bible in the Gatehouse at Westminster, after his Execution.

Even such is time which takes in trust,
Our youth, our joys, and all we have;
And pays us nought but age and dust,
Which, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days,
And from which grave, and earth, and dust,
The Lord will raise us up, I trust.

An original and literal translation of part of the second Episode of Horace, in which he describes the happy man. The Poet commences it in the same manner as the *Sacred Poet* commences the *first Psalm*, where he also describes the happy man. It is translated to show the contrast in the two descriptions.

Blest is the man, on some kind spot,
His native and paternal lot
In solitude retired.

* Luke xvi. 23.

Free, like the nations long gone by
From opulence and luxury,
Admiring and admired.

The Clarion's sound, nor boisterous seas,
Nor eloquence disturbs his ease,
Nor city's pride and splendor;
Who prunes his young and growing vines,
Which to tall poplar trees he joins,
Engrafting scions tender.

Who loves to see his fertile glades
Yielding his cattle food and shades,
And listen to their lowing,
Whose vines and orchards now appear
Crowning the labours of the year,
Autumnal bliss bestowing.

Expect, Priapus. at his hands,
Sylvanus, guardian of his lands,
Expect a tribute grateful.
Of pears he gives you what you choose,
Clusters ambitious of their hues,
And every fruit delightful.

Beneath his oaken sylvan shade,
On flowery herbs he lays his head,
In solemn meditation.
Near him the crystal babbling brook,
Above, the cawing, playful rook
Are sleepy recreation.

Who, when the wintery winds howl round
And dismal snows involve the ground,
To occupy his leisure,
In the deep forests with his snares,
And hounds; the wild deer and the bears
He makes his prey and pleasure.

Midst scenes like these what man retains
Effeminate blood within his veins?
Yet in a pleasant mansion,

His lovely wife, as wise as fair,
And the blest offspring of her care
Endeared by kind attention.

With milk made ready from the kine,
With flowing bowls of blushing wine
And chosen fruits to refresh him,
With blazing fire and vestments warm,
Wait his returning through the storm
To bless and to embrace him.

Thrice happy man! nor happier he,
Whom every river, lake, and sea
Afford their choisest fishes:
Whose pride, and luxury, and wealth,
(Let Providence preserve his health,)
Contribute to his dishes.

L***.

The entrance of the illustrious LA FAYETTE into BOSTON was accompanied with a powerful burst of public gratitude. While reading the following inscription, under which the procession passed, we involuntarily sighed, "O that these tens of thousands of hearts were surrendered to GOD THEIR REDEEMER."

WELCOME, LA FAYETTE!
The fathers in glory shall sleep,
That gathered with thee to the fight,
But their sons will eternally keep
The tablet of gratitude bright!
We bow not the neck and we bend not the knee,
But our hearts, LA FAYETTE, we surrender to thee!

NOTICE TO CORRESPONDENTS.

P: W: X: Ulus, and two or three pieces without signature, have been received.

Henrietta: A dialogue between H. and E., and Arian have been received.

RECOMMENDATIONS.

From Mr. D. W. Barnes, and Rev. C. G. Sommers.

[Mr. Barnes is Principal in one of the first rate of Classical Schools in our Country.]

New-York, 4th April, 1824.

J. Willson,

Dear Sir—I have examined with much satisfaction the two [illegible] which you put into my hands, and am happy in having this [illegible] to add my testimonial, to that of the excellent judges [illegible] certificates you already have, in favor of the plan and execution [illegible] tenth. They are better adapted, than any publications which [illegible] seen, to facilitate the progress of the learner, and at the same [illegible] to diminish the labor of the instructer. I doubt not that your [illegible] will be generally approved and extensively adopted. An increased attention to the Word of Life, is one of the signs of the [illegible] that indicates the coming kingdom of our Lord Jesus Christ. [illegible] pious labors may be abundantly blessed and rewarded, is the [illegible] desire of your cordial friend,

D. W. BARNES.

To the above recommendation, I feel great pleasure in adding my [illegible] of entire concurrence.

CHARLES G. SOMMERS,
Pastor of the South Baptist Church, N. Y.

From Rev. Professor Stuart.

Andover, 28th April, 1824.

Mr. Willson has explained to me his arrangement for an edition of [illegible] Bible, accommodated to the use of Bible Classes, which is substantially the same as that adopted by him, in respect to the New Testament, with the addition of useful tables of chronology, historical [illegible] of events, proper names, &c. I have no doubt as to the [illegible] of all efforts of this nature to increase a knowledge of the [illegible] and I am perfectly satisfied that the institution of Bible [illegible] among the youth, is an event which will mark the history [illegible] church in the present age, on account of the consequences [illegible] which it will be connected. Christians are yet very deficient [illegible] and in their efforts to diffuse, wide and deep, the streams from [illegible] fountain, which shall make glad the city of our God. [illegible] could that Bible Classes were formed among those of mature [illegible] in middle life, and old age, by every church in the country; [illegible] that an order of teachers might be raised up among us, such as [illegible] existed among the primitive Christians, whose business it [illegible] be to give instruction from the Word of Life, more or less in [illegible] manner in which it is at present given to Bible Classes, according [illegible] various circumstances might require. I hope the day is not far [illegible], when this ancient order of teachers will be revived in the [illegible]. I am a hearty friend to all undertakings of such a nature [illegible] Mr. Willson's.

M. STUART.

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. OCTOBER, 1824. NO. 10.

CONTENTS.

Knowledge acquired ... by Reflection 325
...—Pleasures of Piety . . 326
... to a Letter in our last Number 333
...ence of Knowledge . . . 338
...raphical Reading 341
...logue between Helen and Eliza 343
Solitude 346
The Moon and Stars—A Fable 349
Bible Classes 353
Bible Classes in Salem . . . 357
To the luke warm Christian . ib.
Original Anecdote 358
Epitaph 359
Evening—An Extract 360
To Correspondents . . . . . ib.

PRICE ONE DOLLAR, IN ADVANCE.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

PROSPECTUS

FOR THE MONITOR AND BIBLE CLASS MAGAZINE.

Designed to improve the Taste, the Understanding, and the

This periodical publication commenced with 1823, since [illegible] the patronage to it has been increasing. Its pieces, being pri[illegible] original, are Miscellaneous, Scientific, and Religious. For [illegible] these, the Editor is expected to pay fifty cents the page wh[illegible] Editorial. As the original Prospectus of this work has been [illegible] circulated, and its pages have been extensively read; and [illegible] testimonials of approbation, and receives patronage from many [illegible] tlemen of the highest respectability in the community, it will [illegible] necessary here, to do more than merely to repeat the condition[illegible] solicit increased patronage. If it ought to circulate at all, it [illegible] to circulate widely, and as it is published so low, it must have [illegible] subscription, or give little for Editorial labours. Committees [illegible] respondence for supplying original matter for its pages, exist [illegible] two most flourishing Theological Seminaries in the Union.

CONDITIONS.

I. The Work will be published the *first* of the month, on [illegible] types, and contain thirty-six large duodecimo pages. A title pa[illegible] and index will accompany each volume.

II. Superfine paper will be used for some copies, which will [illegible] charged at one dollar and fifty cents per annum, payable on the [illegible] livery of the seventh Number.

III. On good paper the work will be afforded at one dollar per [illegible] num, to be paid in advance, or twenty-five cents will be added, [illegible] payment expected on the delivery of the seventh Number.

IV. No subscription will be received for a less term than one year, [illegible] beginning with the January Number, and subscribers will be regarded as desiring the work till other information is given to our agents, and we must consider them obliged to take it the succeeding year, unless notice is given by the first of December.

V. Any person who will become accountable for six copies, shall be entitled to the seventh.

VI. The Benevolent who take several copies for gratuitous distribution, as members do, will be allowed twenty-five per cent discount.

☞ Ministers and others who favour the design of this Publication are respectfully desired to introduce it to notice, and obtain patronage for it. Gentlemen receiving this Prospectus are requested to engage some active young man to obtain subscribers for it in their immediate vicinity. There being little of passing intelligence in it, those who have not before perused the back Numbers will find them as interesting in *October* as in *March*. Those who take both the first and second volumes of the work, will receive an elegant copper plate engraving in the second volume.

To use this Prospectus for subscriptions, let writing paper be attached to it, and let it be returned to Mr. S. T. Armstrong, Boston.

D *What duty is here enjoined?* d *Search the Scriptures.*

THE MONITOR.

VOL. II. OCTOBER, 1824. NO. 10.

[For the Monitor.]

USEFUL KNOWLEDGE ACQUIRED ONLY BY REFLECTION.

However extensive may be our acquaintance with books, let us remember, that book-knowledge is a "rude, unprofitable mass," until it is moulded and fashioned by patient meditation; that it is "the mere materials with which wisdom builds, and does but encumber whom it seems to enrich, until it is smoothed and squared and fitted to its place." It is reading, says Lord Bacon, which makes a full man; it is thinking, allow me to add, which makes a wise man. Your reading is the food of the mind, but unless it is digested and assimilated, it avails little to mental health and activity. The mind abhors a vacuum no less than the body, and like the body too, becomes torpid under the oppression of a constant plethore. The frequent repletion of the stomach may impart for a time an unnatural vigor and stimulate to unnatural efforts, but ultimately engenders vicious humours which terminate in fatal distempers. Moderate meals which go into the circulation and become incorporated with the system contribute more to the growth and energy of the body than a constant state of plethoric fulness. But to drop this rather vulgar but apposite simile, I would repeat what has been said a thousand times before, because it is so true that a single volume well conned over, understood and appropriated as our own, strengthens and enriches the mind more than running through a dozen octavos in the superficial

way which is so common among young readers. Let us rectify then that sickly, disordered appetite which seeks its gratifications only in variety and abundance. Let us restrain that restless, excursive curiosity, which is ever tempting us aside from the straight-forward path of systematic effort; let our ripening judgments cure the youthful mania for reading *many* books, and teach us not to estimate the profits of a journey by the despatch with which it is accomplished, but by the increase which it may have made to our slender stock of knowledge. But I would not utterly proscribe light reading, nor forbid an occasional digression from that course of more serious reading, which, in order to be profitable, must be accompanied with close thinking. These hints are designed more especially for that class of unaided miscellaneous readers, who, "too weak to bear the insupportable fatigue of thought, swallow without pause or choice the total grist unsifted, husks and all." A reader of this description, it is true, may accumulate scraps and fragments of knowledge, but will seldom obtain comprehensive views of any *system* of truth. His mind is a warehouse, filled indeed with valuable merchandize, but so confusedly huddled together, that you cannot find two articles of the same kind in one place. While, on the other hand, the youth who has not suffered himself to range at large in the wide field of knowledge, but resolutely confined his attention to a definite portion, until he has contemplated every prominent truth under all the aspects and bearings in which different points of close observation may present it, the furniture of such a mind is the merchandise of this same warehouse, packed in bales ready for sale or shipment.

ESSAY.

PLEASURES OF PIETY.

The works of the Lord are great, sought out of all them that have pleasure therein. DAVID.

THE benevolent Parent of the universe has conferred on us capacities for deriving pleasure through the me

dium of all the senses, and from most of the objects of sense. From the sight and hearing, the touch, the taste, and the smell, a thousand pleasurable sensations are conveyed to the mind. But the man without reflection has these pleasures only in common with the animal world around him. The less our mental powers are exercised, the less mankind rise above the brutes that perish. The cultivation of man's intellectual powers, opens new sources of pleasures from the same objects of sense. The eye is delighted with proportions and the ear is charmed with harmony, in a taste cultivated for the discernment and relish of such pleasures. The astronomer and philosopher, in the expansion of their intellectual powers, derive pleasures from the sublime and the beautiful in nature, to which the uncultivated mind is a stranger. Now the truly pious man may in proportion as his mind is cultivated enjoy all these pleasures of sense and of intellect which can be innocently enjoyed as well as an other man. And in addition to these he may possess more exalted pleasures in viewing God in every one of his works and ways. To him the works of the Lord always seem great, for he is exploring them in search of that wisdom, power, and goodness, which they all display, and thus new sources of rational, sublime, and elevated pleasures are opened to him.

This is the leading thought in our motto, which we shall attempt to expand and illustrate.

Contemplate the pious child, whose heart is warmed with love to God, and who, through faithful parental instruction accompanied by the power of Divine grace, has learned to trace his Maker's presence and perfections every where In common with other children, his eyes and his ears drink in delight from beholding the flowers which adorn the landscape, and from hearing the singing of birds, which attends the morning twilight. But how much superior is his delight, when he views God as painting every flower he sees, and tuning the melody of the groves to their Maker's praise for the light of a new morning. In common with other children he relishes his food, and enjoys the carresses

of his kind friends: but his pleasures are much enhanced when he traces the goodness of God in awaking him from his slumbers, providing him food and raiment, and exciting all the kind affections and offices which he enjoys from earthly friends. To trace all these to the hand of a Heavenly Father, how delightful!

Children, here are sources of rational and exalted pleasures opened before you every day and every where, if your hearts did but love God and delight in viewing his perfections. No person and no circumstance while your reason remained could deprive you of these pleasures; they are innocent and multiplied, they refine and refresh the immortal soul.

Behold the pious husbandman at his labour. In common with his undevout neighbours, he takes delight in seeing the earth clad in luxuriant vegetation, the sun shining in his strength, or the gentle showers descending, and causing the fields to smile with plenty. But he has sublimer pleasures than they, in reflecting that, God causeth the grass to grow for the cattle and bread which strengtheneth man's heart; that his all-pervading energy and goodness are manifested in the sun-shine and the showers which cause his crops to spring, and grow, and ripen. He has pleasures more elevated than merely that his own store-house is filled with plenty and his own heart with food and gladness. He rejoices in beholding Divine goodness supplying the diversified wants of the myriads of creatures whose eyes wait on him that they may receive their meat in due season. The pious mind, though not highly cultivated, has boundless sources of pleasure opened before it in the kingdoms of nature and of Providence. When God is seen in the daily objects of sense, when his power and his goodness are recognized in the gentle breeze and in the violent tempest, in upholding the falling sparrow and watching over the hairs of our heads; what satisfaction these reflections can afford to the soul that delights in God. How sweet to reflect that a heavenly Father of such power and goodness cannot be at a loss for means of supplying every temporal necessity of his children.

When the Botanist examines the vegetable world and discovers the wonderful economy which is manifested in the manner in which plants and shrubs and trees derive nourishment from the earth and the air, and observes how the same soil, and heat, and moisture produce different colours, tastes, and qualities in the vegetable kingdom, he finds admiration and pleasure attend his researches in this department of science. But if his heart is warmed with love to God, his pleasures are increased an hundred fold, in tracing his Maker's hand in the diversified beauty and utility of every one object which falls under his observation. Great wisdom and goodness which escape the vulgar and undevout eye, meet him at every step of his progress in acquiring knowledge of the vegetable kingdom. The more minute his researches, the more profound his admiration.

Similar results attend the Anotomist's investigations of the human body. He finds every part in its proper place, adapted to its particular office. The different parts of the eye are all adapted to the purposes of vision, near and remote, with greater and less degrees of light. The same adaptation to their proper offices is manifested in the other organs of sense; while the whole internal structure combines symmetry and utility in the most wonderful manner If pleasure attends the examination of a curious piece of mechanism, higher pleasures must attend the examination of the mechanism of man. But the pious anatomist, at every step, feels the force of the Psalmist's exclamation, "I am fearfully and wonderfully made." To consider the formation and preservation of man as the work of an all-pervading, all-powerful, and all-perfect Deity opens a delightful and extended field of sublime pleasures. *New* confidence in the wisdom and goodness of God is spontaneously arising.

When the Astronomer lifts his eyes to the luminaries of heaven, essays to count their number, to measure their magnitudes and distances, and calculate their motions, and finds such order and regularity pervading them all, he can hardly fail of deriving pleasure from every observation he takes. But when he contemplates them

as the work of a God whose being, perfections, and government he loves; what sublime pleasures must arise. To such a mind what pleasure it gives to reflect that God spread out the heavens as a curtain, that the moon and the stars are the work of his fingers, that he calls them all by their names and guides their every motion. To the Christian philosopher, what are called the laws of nature are seen to be only the uniformity with which the all-pervading energy of infinite wisdom, power, and goodness, operates in conducting the stupendous operations of his providence.

His mind is indeed filled with conceptions of the multiplicity and magnitude and immensity of Jehovah's works, which he is incapable of expressing. Yet he feels that the *great* and *dreadful* God is so full of condescension as to regard the least work of his hands—that while his eye and his hand are extended over the whole of his dominions, they are as immediately present to each creature and as mindful of each circumstance, as though no other creature or event was subject to Divine inspection. And when it is felt that the God who rolls the stars in their courses, is the friend and Father of every soul that is his friend and rejoices in his works, there are pleasures resulting from this thought which none can know but those who have tasted them.

Whether the mind be more or less cultivated by science, if the heart is devoutly warmed with supreme love for God, and seeks a more intimate knowledge of him from all his works—the kingdom of Providence will constantly afford it sublime sources of pleasure. To contemplate the good hand of God watching over us in the helpless moments of infancy, guarding us amidst the dangers of childhood and guiding us through the snares of youth, afford to truly grateful souls rational pleasures, of which none can deprive us. To trace God's hand in every circumstance of our lives conferring all our comforts, ordering all our concerns, and mercifully inflicting all the chastisements we feel; gives a higher relish to prosperity and sweetens every cup of adversity which we are called to drink. When God is seen in every thing and his government loved in

every providence, the whole surrounding scenery is changed, and every providence is welcome as manifesting a wisdom which cannot err, a power which cannot be controlled, and goodness which is boundless.

But the greatest works of the Lord, and those which afford the truly pious mind its most exalted pleasures, have not yet been named. They are the works of Redeeming love and mercy. To view this world as a scene where the most stupendous displays of Divine justice and compassion have been made in the incarnation, sufferings, and death of the Lamb of God, gives a new interest to every object we behold. In the glass of Revelations the pious mind beholds the noblest end for which this lower world was made—there it discovers Divine wisdom in the permission of sin, that its guilt and enormity might be displayed, the glory of Divine justice and the riches of Heavenly mercy, in its punishment or pardon. Here are great works of the Lord which are sought out by all those who have pleasure therein. The whole history of redemption displays stupendous works of Jehovah which the pious mind delights to trace. These are so numerous and diversified that time is too short to enumerate them all, and eternity itself, will be none too long to celebrate the high praises of God which these works demand. Every one of the doctrines, precepts, warnings, and promises of the Bible affords a new source of pleasure to the pious mind. These afford occasions for social enjoyment and for the pleasures of retirement. Whether in company or alone, lying down and rising up, in health or in sickness, here is a foundation laid for rational and sublime pleasures which the world can neither give nor take away. Every topic of the Bible relating to the fall and the recovery of man, the purity and mercy of God, the character, offices and grace of our Lord Jesus Christ, assumes an indescribable interest and affords the highest pleasures to the spiritual mind: Because God is every where seen and acknowledged, and his wisdom, justice, compassion, and covenant faithfulness is traced.

Here our subject almost constrains us to infer—How mistaken are those who consider religion calculated to

make persons gloomy and unhappy. Instead of doing this, we have seen it strewing their every path with real pleasures. They indeed who are truly pious have deep sorrow, but Godly sorrow worketh repentence not to be repented of, and such sorrow is always attended or followed by substantial enjoyment. They too are liable to bodily sufferings in common with their fellow men, but these sufferings are greatly alleviated by tracing them to the hand of their Heavenly Father, inflicted in covenant faithfulness. We have already observed that the pious are as susceptible of innocent pleasures from the objects of time and sense as others, and in addition to these they have a new world of pleasures opened to them, in the presence, the perfections, and operations of the God they love and the Saviour in whom they trust. Hence it is abundantly manifest that they cannot be gloomy and unhappy when in the lively exercise of grace.

The conclusion that they are unhappy, results from a disrelish for the pleasures which they taste. Inquire from the sacred oracles whether pious Patriarchs who walked with God had not more exalted joys than others around them. Contemplate the pious Psalmist surveying the works of God around him, above him, and towards him. And did not he taste delights with which the stranger intermeddleth not? Ask the pious youth, who, like Isaac, meditates in the field, or, like Nathanael, prays in the grove, whether he has not elevated pleasures from contemplating the works and providences of God? He knows by experience that wisdom's ways are pleasantness and all her paths are peace. Ask the aged Christian, bowed down under infirmities, where his hope and his comfort lie. He will tell you, in finding his God and his Redeemer every where.

2. From our subject we infer what folly attends the pursuit of the pleasures of sin or of sense as our chief good when true piety offers us more abundant, elevated, and durable pleasures in searching out the perfections of God as manifested in his works, his providence, and his word, to which we have daily access. Yet how common is this folly. What multitudes are blind to all

the moral beauties of God's kingdom, deaf to all the delights which attend the ear which humbly and gratefully listens to his voice, and dead to all spiritual pleasures. This is not their misfortune, but their crime. They are voluntary in their disrelish and disregard for religious pleasures. This their folly is excuseless, because when they might know God and trace his perfections with delight, they glorify him not as God nor are thankful, but voluntarily become vain in their imaginations and their foolish hearts are darkened and debased. Be instructed then, ye who are panting for pleasures that can satisfy a rational and immortal mind, O be persuaded to seek them in the pious contemplation of the works and ways of God. Here is a source of happiness stable and durable as the throne of God.

Finally let those who know something of these pleasures of communion with God, in tracing his perfections and works in creation, providence, and redemption, be stimulated not to rest satisfied with occasional glympses of the Divine glories with which you are surrounded. Be habitually alive to spiritual contemplations. Let every ray of the Divine glory which emanates from his works or from his word, be attracting your attentions and your affections more entirely and intensely to the fountain head. Aspire after more and more devout discoveries of God and the spiritual joys which attend them, till you shall be gathered to his blissful presence, where is fulness of joy, and to his right hand, where are pleasures forevermore.

[For the Monitor.]

REPLY TO A LETTER IN OUR LAST NUMBER.

My dear Sister,

All your last Letter had a rallying influence on all the better feelings of my heart—but there is one sentence which fastens itself upon me: and I shall try to mix it with every social feeling of my soul—It is this—"*Can it be that we shall live only to eternize the miseries of the mind we love and fain would bless?*"

Ah, my Sister, how stands the case between you and me? What has been the moral character of the influence which we have exerted over each other? We were both taught by the spirit of grace, if indeed we are now taught, the very first time we looked each other in the eye. We think it one of those rare providences in our lives, which requires our deepest gratitude, that we were permitted to meet and love each other. But what will be its consequences on our future happiness? When we arrive in eternity, shall we discover that we are less holy; that our acquisitions in divine knowledge and holiness have been diminished by the deleterious influence which our very mutual love is now exerting on each other? What can we say to this? We have almost daily prayed for each other, and we are ever glad to make any sacrifice for the happiness of our friend.—And we have thought that the dear Saviour himself approves of our special devotion to each other, and has given us an example in his special friendship for his beloved disciple John. And we have felt too, that this connexion of ours was not a temporary thing, but would be immortal—renewed and consummated in eternity. But if it should appear in eternity, that this very love which now makes us so happy, had been the means, if not of "eternizing our misery," yet the means of diminishing our happiness, of making us saints of an inferior order there,—think you, this consideration will give a relish to our friendship, make it flourish with lovelier blossoms, or a richer fragrance in eternity? Think you we should recall these happy hours which we spend in corresponding, and our still happier meetings, with delight, and happiness, and gratitude? And sing the celestial hosanna in a united strain of livelier ecstacy! Ah, no. The very thought would chill our souls, repel us from each other, and make us weep in anguish that we were ever friends. Oh, then, my Sister, if we design to have our *friendship as immortal as our souls*—if we would re-unite in heaven with perfect love, and there trace our present affection through all its incipient mazes while on earth, up to its consummation, with more than angelic ecstacy; let us

mprove the moral and religious character of each other as much as it is possible. Let us not fail in *this duty*, whatever else we fail in. If, when you arrive at heaven, you desire to see me flying with the wings of a seraph to meet you at the very gate—nay, if you wish me to be the angel sent by the Saviour to wait at your dying bed, and to embrace your spirit the moment it has gained its release, and to be your companion and your guide, on your way to heaven, up to the very throne of the Lamb,—hear him bid you *welcome to Paradise*—welcome to one of the many mansions which he has prepared for the righteous—welcome to the society of the blest and the holy; the angels, and the ancient saints,—welcome to the society of your own dear kindred and friends,—welcome to the new Jerusalem, the city of Jehovah and the Lamb.—If you wish me to walk with you about Zion, upon her *golden streets* and her *sea of glass mingled with fire*, to drink of the pure river of water, clear as crystal that flows from the throne, and to eat of the ever-ripening fruits of the tree of life on either side of the river, and, especially, to enjoy your first enrapturing view of the glorious Redeemer himself, and to worship with you, when you first bow down before his glorious throne,—I say, if you wish me to participate with you in these unearthly joys, then, learn me how to be a *better Christian*, as well as a *better friend:* learn me to love our common Friend, our Saviour, more ardently, and to be his more faithful servant.

I have heard how Infidels have formed friendships with Infidels; and how clubs of them have afforded each other every assurance in their power, that, in their fatal principles, there would be found safety and happiness beyond the grave. I have seen the wicked leagued with the wicked for mutual support, so that one might sustain the guilty conscience of his friend; silence its reprovings; and encourage him in his ruinous practices. But I always ask myself, will such friendship endure beyond the grave? When punishment shall have overwhelmed the guilty soul, the bonds of their affection will be broken. Will that soul then feel any emo-

tion of gratitude, or of love towards the companion who seduced him from the practice of virtue, and encouraged him in his career of guilt, till the practice of vice had become familiar, and reformation impossible? Oh, no! He will feel, superadded to the common hatred which one ruined soul feels towards another, an intenser hatred, a malignity unutterable towards his seducers, the companions and encouragers of his guilt, whom he will remember as the murderers of his soul, and the cause of his interminable torment. But for these men, he will say, perhaps I might have *shone as the brightness of the firmament, and as the stars forever and ever.*

What love, what friendship is this that carries such ruinous consequences in its train—that destroys its object! Do you not fear, my Sister, that friendships which in their influence *eternize human miseries*, are very numerous? I fancy I meet with them in every part of our country. I see them existing between parents and their dear children, between brothers and sisters, between individuals of distant families. They love and fain would make each other happy, and would do it *indeed*, if there were no hereafter. But their schemes of happiness, like their schemes of immortality, are bounded by the grave; and they never imagine that in the present moment, they can render their friend service in the future world,—service, which, when it is carried forward to eternity, will be of inestimable value; compared with which the little kindnesses of the day bear no proportion: and that, by connecting the *present* with the *future* in associating with our friend, and by this alone, we lay a broad foundation for an interminable friendship. Oh that kindred and friends would carry their thoughts and feelings forward to the coming world, and, in all their social intercourse and schemes of happiness, would connect the present with the future, earth with heaven,—for they do come together,—they meet,—our existence is not discontinued a while at the grave—it goes right on, and enters instantly to the unseen world. Then, why should all our hopes and good designs pause and stand still on the margin of the grave? *Ah! we can eternize the misery*

those we love; of those for whose happiness we would willingly offer up our own.

And we can eternize their happiness too. That dear woman who taught me from the Bible that I am immortal,—that there is another world,—that I have a Creator and a Saviour, whom I ought to love,—and who taught me how to love them, and who conversed so often with me about the other world, that it has become almost as familiar with my thoughts as the present is, and engages my affections and my hopes far more strongly,—that woman is my own *dear Mother, and my best earthly friend.* Every thing dear to me shall be sacrificed to her happiness while she lives here. But in heaven shall I forget *my mother?* Ah, no, it is impossible. She who taught my lips to pronounce my Saviour's name, and my heart, while very young, to love him, and who has always been, to this very hour, studious to improve my character, kindly pruning away some fault, or cultivating some incipient virtue; who is the soul of all my earthly happiness; and to whom, as a guardian Angel from the Lord, I owe all my hopes of happiness in Jesus' name,—this is the friend whom I expect to love in heaven as I shall love no angel and no saint. Not for St. John or Gabriel shall I feel such an intense affection as for my mother. It must be so; for every glow of happiness which I shall feel in heaven will remind me of some prayer, some counsel, or some example of hers, which has added to my *eternal felicity.* Gratitude to my excellent mother will mingle with every thought and emotion of my soul. Jesus, who blessed me with such a parent, and to whom I shall owe all the happiness which heaven bestows upon me, will alone command my supreme love.

I mention these things, my dear Sister, as reasons why I think friendship may be as immortal as our souls; and also to show you under what responsibility we act in the sacred relation of friends. *Surely, then, every friend will eternize either the misery or the happiness of those he loves.*

And now, how is it in fact with you and me? I owe you much for your Christian admonitions, counsels, and

prayers. But I fear I have done worse than nothing for you. May Heaven forgive me, and, by the influence of these overpowering motives now before me, teach me to do better.

Yours, L. L***.

[For the Monitor.]

UTILITY OF KNOWLEDGE.

ATTAINMENTS in knowledge, moral virtue, and benevolent exertion, are with propriety considered both reputable and valuable in all civilized countries. They seem to elevate the character and condition of society, by giving enlargement to the powers and capacities of mental nature, and by opening a more extended sphere of influence to those individuals who desire to befriend any suffering portion of the human family. Among no class of mankind, however, is this sort of acquisition more desirable and promising than among those who compose the rising generation, who are fast stepping into more high and influential walks of life. The philanthropist, therefore, whatever be his condition or calling, or wherever he live and act his part in the world, will consider this portion of his fellow beings, like young fruit-trees in the fields of society, *peculiarly* interesting and promising, and *especially* deserving attention, care, and moral cultivation.

This prospect must, indeed, be animating and full of encouragement, when you behold the young, that rising hope of the country, in obedience to the counsels of wisdom, timely engaged to seize every opportunity, every means, every lesson of appropriate instruction, in order to improve, for purposes of future usefulness and final enjoyment, those moral and immortal powers and faculties of mind, which distinguish and ennoble the character of men. To see those in the morning of life, making the requisite sacrifices for intellectual and moral improvement, and thus taking a promising direction both for themselves and others, is, like the rising sun, pleasant and cheering. It is readily confessed that I am

never more delighted than when I see any young immortals soberly in earnest to have their minds enlightened, their views elevated, their range of thought widened, their reasoning powers strengthened, and their judgment matured—than when I see them resolutely watchful to suppress the rising of rough and angry passions, to guard against erring and wayward steps, to establish a course of good moral habits, and to seek in all lawful ways to sustain a fair and respectable character—and especially when, in addition to these and the attendant refinements of taste in regard to propriety of thought, word, and action, I see them, according to the Christian statute, giving a diligent and sober attention to their own hearts, those internal fountains of life or death to the soul, and devoutly seeking to have them *so* rectified by grace and so enriched with divine love as to afford within them an ever-growing motive to every kind of benevolent enterprise and action.

How immensely important, in regard to future generations is it, to give a timely and useful direction to the literary, moral, and religious movement of those, who are coming upon the stage of action. Nothing can be named which claims a higher regard. He who is enabled to contribute any thing to aid this promising object, whether in the capacity of a parent, a teacher, an editor, or a preacher, will surely receive the cordial approbation of the wise and virtuous of every denomination and description.

The day, in which we live, is obviously a day of special favor and promise to the rising generation. Of this every one will be convinced when, with enlarged view, he surveys the scientific and moral movements of the world, particularly those of our own country. Within the last thirty years, a thirst for knowledge has prominently appeared, a spirit of inquiry among the general mass of society has been waking up, and unusual efforts of various kinds have been making to diffuse information throughout our country population. This is evident to every observer. District schools have been multiplied and put in better condition; public schools and academies have become much more numerous and

popular; and a liberal education is far more frequently sought and obtained. It is an undoubted fact that the number of those, who are now shaping their course for the high walks of science and literature, is far greater than in any former period. Nor can it be denied that there is *now* a general and *rapid progress* in the improvement of every useful art and science. The young, therefore, in order to acquit themselves with honor and advantage, should wake up to useful inquiries, take fast hold of instruction, and make laudable calculations to move with the general current, and rise with the rising tide of improvement.

It is true, indeed, that a college education is within the reach of but *comparatively* few; nevertheless, such are the facilities which this enlightened age and country offer, that every youth who feels himself disposed, may acquire that variety of information which will enable him to pass the career of life reputably for himself, and beneficially for his fellow men. Nor is there any want of those motives and inducements, which are proper and justifiable, to influence those, for whose benefit this paper is principally designed. Let the young soberly look forward, consider the rapid movement of time, and see one generation passing away, while they themselves are coming up in their stead. In the place of the father will *soon* be the son. In the place of the teacher will *soon* be the scholar. In place of the many, who are, in general, now active in the concerns of societies, towns, cities, countries, and churches, will *soon* be the rising generation. What high and solemn responsibilities await the young! Let them make timely and answerable exertions to sustain the same with honor to themselves, with benefit to their fellow mortals, and with the approbation of him whose favor is life.

Permit me, Mr. Editor, to inform you that I am gratified in perusing the Monitor, and deem it a seasonable and promising work. It deserves encouragement and patronage. It conveys rich portions of solid, interesting, and appropriate instruction to that class of readers, for whose benefit it is chiefly designed. You will rest in the assurance, that it ever gives me pleasure to encourage a publication which promises to exert a salutary influence. T. S.

[For the Monitor.]

BIOGRAPHICAL READING.

THE trite maxim that "a man is known by the company he keeps," is replete with instruction. To associate familiarly with others, and remain wholly unaffected by such intercourse is impossible. But, our favorite *authors* have no less influence in forming our characters, than our intimate associates. By the former, as well as the latter, a colouring is given to our tempers, our thoughts, our reasoning, our conduct, and our habits. But no reading engraves more deeply on our characters its own impress, than *Biographical.* To say that in choosing books of this kind, we should select the history of the good and great, is therefore superfluous. In perusing such, however, caution is necessary.

To reap the greatest benefit from biographical reading, we must keep in mind both the *advantages*, which it may bring, and the *dangers*, to which it will expose us. Let it be understood that the books of which I now speak are the best of their kind—the history of great and good men.

The *advantages* of such reading will first be exhibited.

It *enlarges* our *acquaintance* with the *human character* in *general*, and *our own* in *particular*. The *grand* features of character are the same in all men. Varieties indeed there are, and shades of difference not less numerous than the individuals, which compose our species: yet all these varieties may be reduced to a few *general* features. Their peculiar *form* and the circumstances which render any *one* of them prominent, gives to each man his peculiar character. That ambition is a trait of character peculiar to Cæsar, Cromwell, or Buonaparte no man would attempt to maintain. That it rose in these instances to an uncommon height will be conceded by all. But this passion is found (being depraved, as all men are) in the breast of every human being. By tracing the lineaments of character exhibited in the history of any individual, we are led to compare him with ourselves. In this way, we are greatly

assisted in ascertaining what is our own character. We are put upon examination, and notice things, which before had never distinctly come under observation. We begin to form some definite conceptions respecting our characters. If there are excellencies, we perceive them, and learn in what they consist. Faults and defects are exposed, and traced back to their source. Circumstances which have conduced to strengthen and perpetuate evil habits, are discovered. We notice more readily, and see more clearly, our own faults by contrasting them with the good qualities of the person, whose biography we are perusing.

The effect of this is to produce *humility;* which is another advantage to be gained by reading Biography.

When the excellencies of good men pass before our minds, we are made to feel our inferiority and worthlessness. Their attainments in piety, the strength and permanency of their Christian principle, makes us ashamed of the inconstancy and weakness of our pious affection, and the tardiness of our progress in the Christian course. Who can read of the zeal, the activity, the fortitude, the self-denial, the holy fervour, the unremitted labours of Zeigenbalg, of Eliot, of Brainerd, of Buchanan, and Martyn, and not sicken at the contrast which his own character will furnish? Who does not blush at his own indolence, when he learns how much has been accomplished by the persevering industry of Watts, Doddridge, Baxter, Edwards, Scott, and many others of a kindred spirit? By their valuable productions—the fruit of their Christian diligence while on earth, they are now doing, and will continue to do for ages, more good than can be estimated.

How low in his own estimation does a man sink in comparison with such bright examples! He shrinks away to nothing. He is lost. His life appears a blank. If he was ever before disposed to think highly of himself, he is now ashamed of that very thought. He knows (for he sees that it has been done by others), that incomparably more good might have been accomplished in a given time. This reflection prostrates

him in deep humiliation. But may we expect that, under this impression, he will sink down in despair and total inactivity? Will he be so sensible of his weakness as never to make another effort to exert the little strength which he may have? By no means. The contrary will be the effect.

He will be aroused to *greater activity*, he will put forth a *mightier* effort.

Having discovered his defects, and having them brought distinctly before him by contrast, he immediately engages in the work of reform. The example of others encourages him. Men, like himself, have been instrumental of accomplishing great good. He is inspired by hope. What he is about to undertake is possible, is practicable. Strenuous, persevering effort is indeed necessary, but certain success will follow. That such has been the effect of biographical reading, in a multitude of instances, cannot be controverted.

It is impossible to say how great an influence the reading of Brainerd's life had in forming the missionary character of Martyn. It is most evident that it gave a powerful impulse to his mind, and greatly strengthened his resolution to wear out his life in missionary labours. And, who can estimate the amount of good, which has resulted, and is to result, from the reading of Martyn's own life? No Christian can arise from its perusal without being fired with new zeal and gathering new strength. His heart will melt into greater tenderness and commiseration for perishing sinners, and glow with a more intense desire for their salvation. His conviction of the necessity of making vigorous exertions to increase in personal holiness will be greatly heightened. This conviction will be followed by corresponding efforts.

To be continued.

[For the Monitor.]

A DIALOGUE BETWEEN HELEN AND ELIZA.

Helen. I am happy to see you, dear Eliza, and hope you have come to pass the afternoon with me.

Eliza. No, Helen, I am going to the Reading and Working Society, and called for you to accompany me.

Helen. O dear, does it meet to day? I had entirely forgotten it, and cannot possibly go.

Eliza. Don't say so—it is a long time since you have attended, and we greatly need your assistance.

Helen. Well, I really wish I could go, but 'tis impossible. See here; I must finish this gown before I sleep.—To-morrow evening I am to be a wedding guest, and this very gown I intend to wear.

Eliza. But surely, cousin, you have others.—I hope you will not let this prevent you from going. We have much work in our society basket now, and the young ladies are so negligent about attending, we have not had more than four or five for several weeks past.

Helen. No more? Are there not above forty who belong to the Society?

Eliza There are; yet since it is no longer a novelty, they are extremely indifferent. They all have some excuse to be sure for non-attendance; yet it is evident that want of inclination is the real cause. Last week I called on several and invited their attendance. One had forgotten the day, and was pre-engaged; another had work to do at home; and a third had a severe headach; but afterwards, I was told, she walked two miles to a singing-school.

Helen. Well, don't be uncharitable, cousin; it is sometimes very inconvenient to attend. Some of the members live at a distance, and all have not so much time at command as you have.

Eliza. I know it all, and am willing to make every reasonable allowance. It is true that some of the ladies are at a distance from the place of meeting, and others, *sometimes*, have hindrances. Yet you know, notwithstanding all this, at a party of pleasure there is no difficulty in collecting a company of forty or fifty; whereas if we have a dozen at a society meeting, we congratulate ourselves, and speak of it as a thing quite out of common course; and so indeed it is. Besides, it is not unfrequent that these parties are invited on the same day of our meetings, and by members of the soci-

ety too. Is it not apparent, dear Helen, that we do not feel that interest in the object of our society which its immense importance demands? The missionaries are bearing the heat and burden of the day in a foreign land; they are suffering many hardships and privations, and shall we, who are surrounded by the conveniences and elegancies of life, think it too much to work one afternoon in a week for the object in which they are engaged? The heathen are perishing for the bread of life; will not their blood be required at our hands?

Helen. Well, I know I have been too remiss; but after all it is so little that we girls can do, by making pincushions, reticules, &c.

Eliza. Don't say so; if every one who has the ability would do a little, what would be the aggregate! The ocean is made of drops, you know. The Juvenile Society in B., by manufacturing these trifling articles of which you speak so contemptuously, earned in one year forty dollars. This sum added to their assessments amounted to sixty dollars. O! if we only felt the worth of souls, we could do even more than this, here.

My Helen, let us be more engaged in this good cause. Consider how short the time is; these hands of ours will ere long forget their cunning, and be mouldering in the grave. Do you think works of this kind will be amongst the number of those we shall think of with pain on a dying-bed, or when we stand waiting for our sentence, at the judgment seat of Christ!

Helen. O no, no! I have been awfully guilty—how shall I then answer for so much misspent time. I have often, from the most trivial cause, absented myself from our society meetings, and spent the afternoon in fabricating some article of finery to decorate this poor dying form, which will soon be the repast of worms.

Eliza. The hour of meeting has now arrived, and I must bid you good afternoon, unless you accompany me.

Helen. I will go, most certainly. I could enjoy nothing at home now; and the gown appears of no consequence.

Eliza. That is right, my ever dear Helen, we will go together, and may the Lord crown our humble efforts with success.

The following Note exhibits so much *genuine modesty*, we cannot deny ourselves the pleasure of printing it.
Ed.

Mr. Wilbur,

Your excellent Monitor is constantly read in a society of young ladies, of which I am a member, the utility of which is greatly impeded by the disadvantages hinted at in the above dialogue. It is written in great haste, but if any one will have the charity to correct it, or write another upon the same subject for your publication, *it may do good.*

[For the Monitor.]

SOLITUDE.

"Whosoever is delighted in solitude as either a wild beast or a god!" A strange sentiment, surely, thought I, as my eye glanced rapidly over the sentence. I read it again and again, and here, my young readers, is the result of my cogitations on this "wise saying." Mankind, in most cases, we know, are fond of associating with their own species. The mutual change of kind offices and tender sympathies produces present enjoyment, and that of a very exquisite kind. Motives of interest too have more or less influence in cementing the bands of society. No wonder, then, since the claims of society are so various and so strong, that few are disposed voluntarily to exclude themselves from those pleasures and privileges which are never found in solitude. Nor is it strange that the few instances which occur, of entire exclusion from society, should create general excitement and lead every reflecting man to inquire into the cause of such strange conduct.

An examination of the character of these recluses will solve the whole difficulty. If practicable, men will always pursue the object of their inclination; whatever course of life affords the most enjoyment will, invariably, meet their choice. The isolated individual, therefore, who has voluntarily deserted society, derives en-

joyment from *some* source, and, so long as he manifests no inclination to return, it cannot be supposed that his enjoyments are of the nature of those which are found in mingling our pleasures and interests with those of our fellow-creatures They must, then, be of a grosser or purer kind. He must be "a wild beast or a god;" and if we have such strange human beings in our world, it would be well to stop and look at them

The savage wanderer apparently derives his highest gratification from ranging his native woods, and seems to possess a share of that wildness which characterizes the original occupants of these solitary regions. His happiness, indeed, results principally from the gratification of his corporeal appetites, and those fierce passions which make human beings so much resemble the wild beasts of the forest; and yet the Indian can hardly be persuaded to exchange his retreat for the pleasures of civilized life. But a character like this, we are ready to say, can never be formed in the midst of social life. The man, however, who quits society, unless his mind be elevated above the mass of human beings, derives his chief enjoyment from the gratification of passions as *degrading*, at least, if not as wild, as those which the savage exhibits He has, for some reason, become disgusted with society, and prefers the low-lived pleasure of brooding over his real or imaginary sufferings, and the solitary and uninterrupted indulgence of his sloth and the malignant passions of his soured and discontented mind, to all the luxury attending the free exercise of the generous feelings of our nature. Or his mind may possess that cold and spiritless character, which renders him incapable of participating in social enjoyment, and better fits him for the life of a beast.

Notwithstanding, however, there is satisfactory evidence that a great majority of those instances of voluntary exile, which occur in the world, arise from the most unworthy motives; yet we hazard nothing in asserting that, occasionally, a choice spirit "is delighted in solitude," purely from the exercise of his intellectual and moral powers. Where the course of life results from choice, in the one case as well as in the other, it

must lay open some source of enjoyment. The peculiar *kind* can only be ascertained from the character of the individual; and, surely, these choice spirits must be uncommonly elevated in their views, and occupied with subjects which afford very high gratification, or they would not be unwilling to have their solitude interrupted, occasionally at least, by the pleasures of society. There is something in their character which, in some measure, assimilates them to the Divinity.

But however vigorous the exercise of the mental faculties, and however wide the compass of thought on subjects merely intellectual, the pleasure becomes low and debasing when compared with that refined and soul-ravishing delight which contemplations purely spiritual create. Surely when the soul holds communion with Deity himself, some sacred emanations must lastingly impress the divine image. It must receive impressions which partake, in a greater or less degree, of the character of God himself. It has an unction from on high. The divine image is stamped on the very heart, and the sacred lineaments of the Divinity appear in the whole character. The Revelator, while on the solitary isle of Patmos, undoubtedly found enjoyments far more exquisite than at any other period of his life; and they were certainly of the most heavenly kind, for they resulted from immediate intercourse with heaven, and discoveries of the glory of God. And here we should recollect, that, from the very constitution of the human mind, habits of solitary devotion have a very powerful influence in bringing into exercise, and cherishing, those emotions which make man heavenly-minded and godlike. Such habits cannot be too early or too assiduously cultivated, and we should remember too, that nothing so much degrades the human character, and destroys rational enjoyment, as the indulgence of those passions which put us out of humour with the world, and prompt us to withdraw from the society of our own species. But the sentiment at the bottom of this short but pithy saying, is by no means exclusively exemplified in the character of those who shut themselves entirely from the world. The stronger the passion for solitude, the

more are its votaries assimilated to the Divinity, or the ferocious beast of the forest, but it not unfrequently happens, that those who cultivate the purer pleasures of retirement, possess a high relish for society, and after participating in its enjoyments, can return to their beloved and chosen solitude, with a keener appetite for its appropriate pursuits and peculiar delights. W.

"THE MOON AND STARS, A FABLE."

"ON the fourth day of Creation, when the sun, after a glorious but solitary course, went down in the evening, and darkness began to gather over the face of the uninhabited globe already arrayed in exuberance of vegetation, and prepared by the diversity of land and water for the abode of uncreated animals and man,—a star, single and beautiful, stept forth into the firmament. Trembling with wonder and delight in newfound existence, she looked abroad, and beheld nothing in heaven or on earth resembling herself. But she was not long alone, now one, then another, here a third, and there a fourth, resplendent companion had joined her, till light after light stealing through the gloom, in the lapse of an hour, the whole hemisphere was brilliantly bespangled.

The planets and stars, with a superb comet flaming in the zenith, for a while contemplated themselves and each other; and every one from the largest to the least was so perfectly well pleased with himself, that he imagined the rest only partakes of his felicity,—he being the central luminary of his own universe, and all the hosts of heaven beside displayed around him in graduated splendour. Nor were any undeceived with regard to themselves, though all saw their associates in their real situations and relative proportions, self-knowledge being the last knowledge acquired either in the sky or below it,—till bending over the ocean in their turns, they discovered what they imagined, at first to be a new heaven, peopled with beings of their

own species; but when they perceived further that no sooner had any one of their company touched the horizon than he instantly disappeared, they then recognized themselves in their individual forms, reflected beneath according to their places and configurations above, from seeing others whom they previously knew, reflected in like manner. By an attentive but mournful self-examination in that mirror, they slowly learned humility, but every one learned it only for himself, none believing what others insinuated respecting their own inferiority, till they reached the western slope from whence they could identify their true images in the nether element. Nor was this very surprising,—stars being only visible points, without any distinction of limbs, each was all eye, and though he could see others most correctly, he could neither see himself, nor any part of himself—till he came to reflection! The comet, however, having a long train of brightness streaming sunward, *could* review that, and did review it with ineffable self-complacency:—indeed, after all pretentions to precedence, he was at length acknowledged king of the hemisphere, if not by the universal assent, by the silent envy of all his rivals."

"But the object which attracted most attention and astonishment, too, was a slender thread of light, that scarcely could be discerned through the blush of evening, and vanished soon after nightfall, as if ashamed to appear in so scanty a form, like an unfinished work of creation. It was the moon,—the first new moon:—timidly, she looked round upon the glittering multitude, that crowded through the dark serenity of space, and filled it with life and beauty. Minute indeed they seemed to her, but perfect in symmetry, and formed to shine for ever; while, she was unshapen, incomplete, and evanescent. In her humility, she was glad to hide herself from their keen glances in the friendly bosom of the ocean, wishing for immediate extinction. When she was gone, the stars looked one at another with inquisitive surprise, as much as to say, "What a figure!" It was so evident, that they all thought alike, and thought contemptuously of the ap-

parition, (though at first they almost doubted whether they should not be frightened,) that they soon began to talk freely concerning her,—of course, not with audible accents, but in the language of intelligent sparkles, in which stars are accustomed to converse with telegraphic precision from one end of Heaven to the other,—and which no dialect on earth so nearly resembles as the language of eyes,—the only one, probably, that has survived in its purity, not only the confusion of Babel, but the revolutions of all ages. Her c[illegible]ed form, which they deemed a violation of the ord[illegible] nature, and her shyness, equally unlike the frank intercourse of stars, were ridiculed and censured from pole to pole; for what good purpose such a monster could have been created, not the wisest could [illegible]cture; yet, to tell the truth, every one, though [illegible] be countenanced in the affection of scorn by the [illegible], had secret misgivings concerning the stranger, and envied the delicate brilliancy of her light, while she seemed but the fragment of a sunbeam,—they, indeed, knew nothing about the sun,—detached from a long line, and exquisitely bended."

"All the gay company, ho[illegible], quickly turned to the admiration of themselves and the inspection of each other. What became of them, when they descended into the ocean, they could not determine; some imagined that they ceased to be; others that they transmigrated into new forms, while a third party thought it probable, as the earth was evidently convex, that their departed friends travelled through an under-arching sky, and might hereafter re-ascend from the opposite quarter. In this hypothesis they were confirmed by the testimony of the stars that came from the east, who unanimously asserted, that they had been pre-existent for several hours in a remote region of sky, over co[illegible]nts and seas now invisible to them; and, moreo[illegible]hat when they rose here they had actually seemed to set there. Thus the first night passed away. But when the east began to dawn, consternation seized the whole army of celestials, each feeling himself fainting into invisibility, and as he feared into nothingness, while his

neighbours were, one after another, totally disappearing. At length the sun arose, and filled the heavens, and clothed the earth with his glory. How he spent that day belongs not to this history; but it is elsewhere recorded, that for the first time from eternity, the *lark* on the wings of the morning sprung up to salute him, the eagle at noon looked undazzled on his splendour, and when he went down beyond the deep, Leviathan was sporting amidst the multitude of waves."

"The[illegible]ain, in the evening, the vanished constellations aw[illegible]gradually, and on opening their eyes were so rejoiced at meeting together,—not one being wanting of last night's levee,—that they were in the highest good humour with themselves and one another. Tricked in all thei[illegible]ams, and darting their benignest influence, they e[illegible]ed smiles and endearments, and made vows of affect[illegible]eternal and unchangeable; while from this nether orb, the song of the nightingale rose out of darkness, and charmed even the stars in their courses, being the first sound, except the roar of [illegible] that they had ever heard. 'The music of the sph[illegible] may [illegible]aced to th[illegible]pture of that hour.'

"T[illegible]ittle gle[illegible]horn was again discerned, leaning backward over the western hills. This companionless luminary, they thought,—but they must be mistaken,—it could not be,—and yet they were afraid that it was so,—appeared somewhat stronger than on the former occasion. The moon herself, still only blinking at the scene of magnificence, early escaped beneath the horizon, leaving the comet in proud possession of the sky.—About midnight, the whole congregation, shining in quiet and amicable splendour, as they glided with unfelt and invisible motion through the pure blue fields of æther, were suddenly startled by a phantom of fire, on[illegible]approach of which the comet himself turned pa[illegible]e planets dwindled into dim specks, and the greater part of the stars swooned utterly away. Shooting upwards, like an arrow of flame, from the east,—in the zenith it was condensed to a globe, with scintillating spires diverging on every side! it paused not a moment there, but rushing with accelerated velocity to-

wards the west, burst into a thousand coruscations, that swept themselves into annihilation before it could be said that they *were*. The blaze of this meteor was so refulgent, that passing blindness struck the constellations, and after they were conscious of its disappearance, it took many twinklings of their eyes before they could see distinctly again. Then with one accord they exclaimed, 'how beautiful! how transient!'—After gravely moralizing for a good while on its enviable glory, but unenviable doom, they were all reconciled to their own milder but more permanent lustre. One pleasant effect was produced by the visit of the stranger,—the comet thenceforward appeared less illustrious in their eyes by comparison with this more gorgeous phenomenon, which, though it came in an instant, and went as it came, never to return, ceased not to shine in their remembrance night after night."

"On the third evening, the moon was so obviously increased in size and splendour, and stood so much higher in the firmament than at first, though she still hastened out of sight, that she was the sole subject of conversation on both sides of the galaxy, till the breeze that awakened newly-created man from his first slumber in Paradise, warned the stars to retire, and the sun, with a pomp never witnessed in our degenerate days, ushered in the great sabbath of creation, when 'the heavens and the earth were finished, and all the host of them.'"

[*To be concluded in our next.*]

BIBLE CLASSES.

The Committee appointed by the General Association of New Hampshire, to consider and report what measures can be adopted by this body to promote the formation and improvement of Sabbath schools and Bible classes, presented the following Report and Constitution which were accepted, adopted, and the subjoined list of officers for the ensuing year were elected.

REPORT.

Your Committee beg leave to report, that they consider the Institutions of Sabbath schools and Bible classes, of inestimable importance to the prosperity of Zion and the interests of the rising generations. They rejoice to find their brethren in Massachusetts publishing, that in that State "the system of Sunday school instruction has been pursued with the happiest results, evincing the preeminent importance and efficacy of this noble expedient of bringing little children to the Saviour, and training up a whole generation for his service. Wherever Bible classes have been established, their influence has been most powerful and salutary. In several instances the Spirit of God has so signally honoured this Institution by his accompanying influence, as clearly to show, that it is a most efficient instrument of bringing the young to the saving knowledge of the Gospel." They believe that similar results have usually attended these Institutions in other parts of the Lord's vineyard. They would therefore submit the following resolutions to be adopted by this Body.

Resolved, 1st. That the General Association of New Hampshire, earnestly recommend to all the Pastors and churches connected with their Body, to take prompt and efficient measures to organize schools for the children, and Bible classes for the young people, in all their congregations.

2ndly. That the Delegates from particular Associations in this state, be expected every year, in giving an account of the state of religion, to mention the number of Sunday schools and Bible classes in the Congregations which they represent, the degree of interest taken in them, and the obvious advantages which result from their establishment.

3dly. That measures be adopted to form a State Sunday school Union,* auxiliary to the American Sunday School Union, and also to organize a State Bible Knowledge Society, which may be the medium, for acquiring, originating, and disseminating a knowledge of the best

* This Sunday School Union was organized.

methods of forming, conducting, and benefiting Bible classes, or other ways of increasing Bible knowledge.

Your Committee have likewise examined the Bible class Text Book, Sunday School Testament, and proposed edition of the Reference Bible, by the Rev. Mr. Wilbur, and fully concur in the recommendations which have been given by great numbers of literary and clerical gentlemen, and especially in the one given by the General Association of Massachusetts. They would therefore recommend them to the notice of this Body, and through this Body to the public, as eminently well adapted to aid Pastors, Teachers, and Parents, in communicating Scriptural knowledge, and promoting vital piety, in Bible classes, Sunday schools, Common schools, and private families. In conclusion, your Committee would congratulate Zion on her prospects, that the next generation of her children will possess eminent qualifications, united with Scriptural and ardent zeal, for extending her conquests in a revolted world.

By order of the Committee.

WILLIAM COGSWELL, *Chairman.*

CONSTITUTION.

ART. 1. This Society shall be called The Bible Knowledge Society of New Hampshire.

2. It shall consist of the members of the General Association of New Hampshire, for the time being, and of such other persons, as shall be duly elected, or subscribe the requisite sum for constituting membership.

3. The object of this Society shall be to promote the formation and prosperity of Bible Classes; to collect and disseminate knowledge of the best methods of conducting them, and of their practical utility.

4. Any person may become a member of the Society by subscribing one dollar to be paid annually, and any person may become a member for life, by paying into the treasury, at any one time, ten dollars.

5. The Society shall meet annually on Wednesday, the week of the annual meeting of the General Association of New Hampshire, at 8 o'clock, A. M.

6. Besides the Moderator and Clerk of the Annual Meeting, who shall be the same as the Moderator and Scribe of the General Association for the time being, the officers of the Society shall be a President, Vice President, Secretary, Treasurer, and twelve other Directors; six clergymen and six laymen, (five of whom shall constitute a quorum,) and an Auditor; the Treasurer and Auditor always to be laymen; all of whom shall be chosen by ballot.

7. The Directors shall meet annually, at the time and place of the meeting of the General Association, and at such other times and places, as they shall appoint, and may adopt such rules, and appoint such Committees as they may judge conducive to the objects of the Institution; and take such other measures, from time to time, as they shall think expedient for carrying into effect the objects of the Society. They shall make report annually to the Society of their proceedings.

8. The Treasurer shall take charge of the funds of the Society, managing them and keeping his accounts, under such regulations, as shall, from time to time, be prescribed by the Directors.

9. The Secretary shall faithfully record the proceedings of the Directors, and in their name, correspond with those who may have business to transact in connexion with the Institution, and others, as he shall deem conducive to its interests.

10. This Constitution shall not be altered, except at an annual meeting of the Society, and with the concurrence of two thirds of the members present.

By order of the Committee.

WILLIAM COGSWELL, *Chairman.*

A true copy,
Attest, PHINEHAS COOKE,
Scribe of Gen. Association.

Officers.

Rev. John H Church, D. D. *President.*
Hon. John Vose. *Vice President.*
Rev. Jonathan Curtis, *Secretary.*
Mr. John W. Shepherd, *Treasurer.*

Directors.

Professor Adams	Rev. J. Carpenter
Judge Darling	Rev. A. Burnham
Doctor Kittredge	Rev. J. Ward.
Newton Whittlesey, Esq.	Rev. J. W. Putnam
George Woodward, Esq.	Rev. E. L. Parker
Deac. D. Bartlett	Rev. B. Perry

S. Fletcher, Esq. *Auditor.*

Londonderry. Sept. 10, 1824.

BIBLE CLASSES IN SALEM.

When learning that more than 500 young people united with the Bible classes when they were first organized in Salem, Dr. Beecher remarked, "they will soon have a revival there." We were recently informed that the Bible class meetings in the society of Rev. Mr. Cornelius are second to none of their private meetings, in the deep and solemn interest which is taken in their exercises, in this season of refreshing from the presence of the Lord; and that they have contributed much to promote the good work there. We presume the same is true in the other Congregations in Salem where Bible classes are established. We expect soon to receive accounts for publication from their respective Pastors.

[For the Monitor.]

TO THE LUKEWARM CHRISTIAN.

He who lags in the Christian race falls far behind the active spirit of the times. The church is beginning to look up from her low state of inaction, and shame be to the man who composes himself to the sleep of uselessness. The Jews—the Africans—all the world, are to be regenerated; but what can a *feeble* piety do towards producing such mighty effects? "The Sacra-

mental hosts of God's elect," with "the King of glory" at their head, are on their way to universal dominion, armed for the battle, and moving onward with the sure and rapid strides of victory over the powers of darkness and the gods of the heathen. The attendant heralds are crying, "Come ye up to this battle!"

But you, inactive Christian, who did once answer this challenge, put on the armor, and join yourself to the ranks, have now become deaf to those heralds' voice, have put off that armor for the trappings of worldly honor, and have deserted those ranks to lie down and slumber. While you slumber, the hosts are marching forward to conquest; the battle is fought, the victory is won, but *you* are not there. XAVIER.

ORIGINAL ANECDOTES.

Not long since in one of our Sea ports, a lady, from mere motives of curiosity, was attracted to a Bible class meeting. Unexpectedly to herself, she became deeply interested in the exercises, and at their close took a Bible class Text Book, for the purpose of attending again as a member of the class. After returning home, she began to read this system of questions in which the answers are Scripture language entirely, followed by a question or two addressed directly to the conscience and the heart, and continued *reading* it in *course* two or three hours. The sword of the Spirit wounded and alarmed her. She retired to bed, but slept little;—she arose with her anxiety and convictions of her sinfulness deepened: nor did they leave her till she cherished the hope of having been renewed by the Holy Spirit.

A widowed mother of a young family in a country Parish where a flourishing Bible class exists, hearing more than usual said of the value of the Bible, and the importance of becoming intimately acquainted with its truths, began to think that she must read her Bible more than once a week, as she had before done. She deter-

mined to read it once a day, and when beginning to read it every day, she presently felt that she must attempt to pray; and while she read and attempted to pray, she became convinced that she was a sinner; that she deserved and was exposed to everlasting perdition; that she needed an infinite atonement and an Almighty Saviour to rescue her from destruction. She is now cherishing a hope of an interest in the great salvation, and is regularly calling her little ones around the family alter to be instructed from the Bible and borne on her prayers to the throne of grace.

EPITAPH.

The following Epitaph is inscribed over the grave of one whose worth we wish to record on our pages, where we shall in some future number give a more full account of him.

Sacred to the memory
Of the Rev. BACKUS WILBUR, A. M.
Pastor of the First Presbyterian Church in Dayton,
Who departed this life on the 29th of Sept. A. D. 1818,
In the thirtieth year of his age,
Five weeks after his ordination.
By a mysterious dispensation of Providence,
He was cut off,
In the morning of life, and in the midst of usefulness.
In him were combined those qualities
Which constitute the exemplary Christian and the
Faithful pastor.
Zeal united with charity,
Firmness with humility and meekness,
Gravity, tempered with
Affability, prudence, diligence, and perseverance,
Were among the rich endowments
Of this devoted servant of Jesus Christ.
As a preacher
He was evangelical, instructive, practical, and impressive
His prayers, sermons, conversation,
And unblamable life,
And especially his dying admonitions,

Will long be held in pleasing remembrance by them,
"*He being dead yet speaketh.*"
Reader! pause,
And contemplate the uncertainty of human things
And adore the Providence of him
Who worketh all things after the council of his own will,
But whose judgments are unsearchable,
And his ways past finding out.
Art thou young? Yet dost thou stand
Upon the brink of the grave,
And although the tongue, which once warned you,
Lies silent in this tomb,
Yet from this tomb a solemn warning issues,
Be ye therefore also ready.

EVENING, AN EXTRACT.

Let my prayer be—as the evening sacrifice.

Softly flow the light of day
Fades upon my sight away;
Free from care, from labour free
Lord, I would communune with Thee!
Thou whose all pervading eye
Nought escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

Soon, for me the light of day
Shall forever pass away;
Then, from sin and sorrow free
Take me, Lord, to dwell with Thee!
Thou who, sinless, yet hast known,
All of man's infirmity;
Then, from thy eternal throne,
Jesus, look with pitying eye.

TO CORRESPONDENTS.

W. H. and Adoniram, have been received.—We exceedingly regret that some original Poetry, designed for this Number, has been mislaid, and we are obliged to use selected.

PROSPECTUS

FOR THE REFERENCE BIBLE.

This work will contain an accurate copy of the common English version of the Scriptures, with References and a Key Sheet of Questions, historical, doctrinal, and practical, designed to facilitate the acquisition of Scriptural knowledge, in Bible-classes, Sunday schools, Common schools, and private families. Besides the References and Key, it will contain a Syllabus of Townsend's Chronological arrangement on the basis of Lightfoot's chronicle;—a correct and elegant map and table of Scripture Geography;—a table of the Scripture proper names accented for pronunciation according to Walker's key and rules, with the etymological meaning given where that is deemed of importance;—a brief table of Scripture chronology, and another of references to passages in the New Testament, where prophecies are either recorded or their accomplishment narrated. The whole shall be printed from new types, cast expressly for the purpose.

CONDITIONS.

1. One edition will be printed in the Duodecimo size, and on the first quality of paper which can be procured. It will make two volumes, and will be delivered to subscribers done up in boards, at two dollars and fifty cents per volume, including a coloured map of Palestine.

2. Another edition will be printed in Royal 18mo size, on good paper in two volumes, bound in plain sheep and lettered, at one dollar per volume.

3. The work will be published as early as the Editor's health and other circumstances will admit.

☞Gentlemen receiving subscription papers are requested to attach a strip of writing paper to the Prospectus, engage some suitable persons to obtain what patronage they can conveniently within a few weeks after receiving them, and then return them either to Messrs. Cummings, Hilliard, & Co. Boston: Messrs Bliss & White, New York; or Mr. E. Littell, Philadelphia. Agents will receive a sixth copy for the trouble of obtaining subscribers, and collecting and remitting the money. The Testament can now be obtained of the publishers at low prices.

SAUGUS CLASSICAL SEMINARY

FOR

YOUNG LADIES.

Third Class.

Their studies will consist of Orthography and Definitions of English Primitives, Reading, Arithmetick, English Grammar, Modern Geography, and the use of the Globes.

Second Class.

Besides pursuing some former studies, this class will learn Ancient Geography, Latin Grammar, History, Rhetorick, Composition, Elements of Criticism, elementary branches of Mathematicks, and Natural Philosophy.

First Class.

To the further prosecution of some previous studies will be added Latin, Greek Grammar and Testament, Astronomy, Elements of Natural History, of Chemistry, of Mineralogy, and of Botany, Intellectual Philosophy, Natural Theology, Evidences of Christianity, and Moral Philosophy.

Extra charges will be made for instruction, either in the French language, or in Painting and Drawing, or in Sacred Musick.

For a small additional sum, it is expected that access can be given to a choice Astronomical and Philosophical apparatus, and a select Library of Books adapted to female improvement.

A suitable regard will always be paid to the opinions and feelings of parents, guardians, and pupils respecting the branches of education to be pursued or to be omitted.

Unwearied pains will be taken to inspire a thirst for knowledge, to cultivate the understanding, and fix ideas rather than mere words in the minds of the pupils.

Certificate Diplomas will be given to pupils, whose proficiency in their studies and good deportment shall merit them.

With the assistance which Mr. Wilbur will occasionally have, he hopes to render this seminary acceptable and useful to the publick.

P. S. Board may be had on reasonable terms at different prices to different families. Provision exists that a part of the tuition fees of indigent pupils may be abated. It is expected that the place will soon be accommodated with a stage and a mail.

N. B. A preparatory school will be opened the second Wednesday in November, in which Masters will likewise be admitted this winter.

Terms of instruction in the Seminary are on handbills, or may be learned by inquiring of the bookstore of Mr. S. T. Armstrong, Boston.

Saugus, October 26, 1824.

Ladies' Library, No. 11

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. NOVEMBER, 1824. NO. 11.

CONTENTS.

The Gift of Prayer—its Exercise and Cultivation 361
Biographical Sketch 366
Holy Affections necessary to the right understanding of Divine Truth 376
The Moon and Stars, a Fable 378
Devotion 382
Biographical Reading 384
The Destruction of Sodom . . 386
Earthly Bliss 388
Contemplations of Nature, calculated to produce a good Moral Influence 389
The Sabbath 391
Anecdotes
Faith in God illustrated . 392
Colonel Ethan Allen . . . 393
The Sin of Slander . . . 393
Poetry
Lord Byron 394
Time, the Universal Comforter 395
To Correspondents 396

PRICE ONE DOLLAR, IN ADVANCE.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

PROSPECTUS

FOR THE MONITOR AND BIBLE CLASS MAGAZINE.

Designed to improve the Taste, the Understanding, and the Heart.

This periodical publication commenced with 1823; since which the patronage to it has been increasing. Its pieces, being principally original, are Miscellaneous, Scientific, and Religious. For most of these, the Editor is expected to pay fifty cents the page where no Editorial. As the original Prospectus of this work has been widely circulated, and its pages have been extensively read; and as it has testimonials of approbation, and receives patronage from many gentlemen of the highest respectability in the community, it will not be necessary here, to do more than merely to repeat the conditions, and solicit increased patronage. If it ought to circulate at all, it ought to circulate widely, and as it is published so low, it must have a large subscription, or give little for Editorial labours. Contributions of correspondence for supplying *original* matter for its pages, come in the two most flourishing Theological Seminaries in the Union.

CONDITIONS.

I. The Work will be published the first of the month, on duotypes, and contain thirty-six large duodecimo pages. A title-page and index will accompany each volume.

II. Superfine paper will be used for some copies, which will be charged at one dollar and fifty cents per annum, payable on the delivery of the seventh Number.

III. On good paper the work will be afforded at one dollar per annum, to be paid in advance, or twenty-five cents will be added, and payment expected on the delivery of the seventh Number.

IV. No subscription will be received for a less term than one year, beginning with the January Number, and subscribers will be considered as desiring the work till other information is given to our agents, and we must consider them obliged to take it the succeeding year, unless notice is given by the first of December.

V. Any person who will become accountable for six copies, shall be entitled to the seventh.

VI. The Benevolent who take several copies for gratuitous distribution, as numbers do, will be allowed twenty-five per cent discount.

☞ Ministers and others who favour the design of this Publication, are respectfully desired to introduce it to notice, and obtain patronage for it. Gentlemen receiving this Prospectus are requested to engage some active young man to obtain subscribers for it in their immediate vicinity. There being little of passing intelligence in it, those who have not before perused the back Numbers will find them as interesting in *October* as in *March*. Those who take both the first and second volumes of the work, will receive an elegant copper-plate engraving in the second volume.

To use this Prospectus for subscriptions, let writing paper be attached to it, and let it be returned to Mr. S. T. Armstrong, Boston.

THE MONITOR.

VOL. II. NOVEMBER, 1824. NO. 11.

[For the Monitor.]

THE GIFT OF PRAYER—ITS EXERCISE AND CULTIVATION.

Quid deceat, quid non, obliti: Cærite cerâ
Digni, remigium vitiosum Ithacensis Ulyssei;
Cui potior patriâ fuit interdicta voluptas.
Hor.

A GRAND difficulty experienced by those who lead the devotions of an assembly in oral prayer, arises perversely from their thinking more of men than of God. Prayer ought to be simple, sincere, sensible, and short. In order to this, he who makes it, should be free from embarrassment. But how is this freedom to be attained? I answer—*Simply by forgetting man in the remembrance of God.* As the light of the risen sun sweeps all all other luminaries into comparative darkness, veiling their brightness beneath the effulgence of his own; as the sun must be absent that the stars may appear, and the mantle of night must enwrap us before those tiny twinklers are discernible; so God, when the mind regards him as he is in himself and as the only object of religious worship—God appears all in all, his presence is felt, and the presence of man is sunk and forgotten in view of the supremacy and ubiquity of God. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men;—for ye serve the Lord Christ. Now the Lord is that spirit: and where the spirit of the Lord is, there is liberty." The influence is inevitable—*the cause is faulty that prevents so many enlisted soldiers of Christ from engaging in this service; they are idolaters; they worship and serve the creature rather than the Creator.*

But are there no real Christians, who desert this service through conscious incompetency, and more from love to the cause than fear for themselves? This may possibly be the case—still, it is wrong No man is a competent judge of his own competency. It pertains to the church to appreciate, and graduate, and regulate the gifts of the members. If the church view a man as competent, he has no right to *veto* the decision, or without special reason and permission, to bury his talents in a napkin or conceal them under a cloak.

But what if he be illiterate—if he have idioms and phrases of his own which are offensive—if he make mistakes and expose himself to ridicule from the impious? I answer—let him cultivate and improve his gifts, let him bear to be told of his inelegancies and blunders, and wherein he has offended let him do so no more, but let him "please his neighbour for his good to edification: for even Christ pleased not himself."

To be the monitor of private individuals in particular churches, implies the duty of correcting particular and personal infelicities in the exercise of praying gifts. But as you, Mr. Editor, are THE MONITOR of the Christian public, whithersoever your numbers may come, greeting, permit me to remark on some public and common irregularities in prayer, which are noticeable in both clerical and laical performances.

These may be clasified under three heads—multiplied and inappropriate epithets of praise and invocation; exceptionable expressions; and abuses of Scripture.

All these evidently result in whole or in part from inattention or carelessness—and these were objects of reference in the selection of the motto at the head of this paper, which I shall thus—rather liberally—translate.

> Reckless of what degrades them or befits,
> They almost rank with men bereft of wits:
> As the vain crew of fam'd Ulysses' fleet
> Who sold their country for voluptuous treat;
> Whose wills, capricious as the winds they woo'd,
> Err'd in the act or aim of doing good.

1. I would animadvert on the use of *multiplied and in-*

appropriate epithets of invocation and praise. Take an an example and one of the least exceptionable—"Supremely great, transcendently glorious, and infinitely exalted, Lord, our God." This mode of address to God is so common in some districts of our country, and used so regularly twice-a-day in some families, that children know the words by rote and anticipate the speaker when he utters them. It is a style indeed appropriate to the divine name abstractly considered, but—in my opinion—inappropriate to the uses and ends of supplication. It offends against simplicity. It is wordy and even vain. What example of a Scriptural Saint warrants or records such vain glorious phraseology? "Our Father who art in heaven"—is a very different and a much more pious and acceptable form of invocation. It is inappropriate too because so general. When the assembled church at Jerusalem, previous to the day of Pentecost, were about electing a successor of the apostate Iscariot, and had placed Joseph and Matthias before them "they prayed, and said, thou, Lord, who knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship," &c. How *appropriately* is the attribute of omniscience respected here. There is nothing general. We see no waste of words and no want of dignity. The Scriptures abound with such instances. See also Acts iv 23—30.

2. *Exceptionable expressions.* This is a very general and perhaps indefinite statement. I shall illustrate its meaning however with two examples from thousands, which might be adduced. "O Lord, be reconciled to us!" Whatever this may or may not mean, it were better to say—"Reconcile thou us unto thyself, through Jesus Christ." God is perfectly right and therefore cannot be reconciled to us as if we were the standards; and when we are reconciled to him, "the agony is over," all is well and we shall be saved.

Once more. In praying for ministers, how often do we hear it requested that one may be "a long and a lasting blessing to his people." Long and lasting cannot both refer to time without tautology: if they do

mental hosts of God's elect," with "the King of glory" at their head, are on their way to universal dominion, armed for the battle, and moving onward with the sure and rapid strides of victory over the powers of darkness and the gods of the heathen. The attendant heralds are crying, "Come ye up to this battle!"

But you, inactive Christian, who did once answer this challenge, put on the armor, and join yourself to the ranks, have now become deaf to those heralds' voice, have put off that armor for the trappings of worldly honor, and have deserted those ranks to lie down and slumber. While you slumber, the hosts are marching forward to conquest; the battle is fought, the victory is won, but *you* are not there. XAVIER.

ORIGINAL ANECDOTES.

Not long since in one of our Sea ports, a lady, from mere motives of curiosity, was attracted to a Bible class meeting. Unexpectedly to herself, she became deeply interested in the exercises, and at their close took a Bible class Text Book, for the purpose of attending again as a member of the class. After returning home, she began to read this system of questions in which the answers are Scripture language entirely, followed by a question or two addressed directly to the conscience and the heart, and continued *reading* it in *course* two or three hours. The sword of the Spirit wounded and alarmed her. She retired to bed, but slept little;—she arose with her anxiety and convictions of her sinfulness deepened: nor did they leave her till she cherished the hope of having been renewed by the Holy Spirit.

A widowed mother of a young family in a country Parish where a flourishing Bible class exists, hearing more than usual said of the value of the Bible, and the importance of becoming intimately acquainted with its truths, began to think that she must read her Bible more than once a week, as she had before done. She deter-

mined to read it once a day, and when beginning to read it every day, she presently felt that she must attempt to pray; and while she read and attempted to pray, she became convinced that she was a sinner; that she deserved and was exposed to everlasting perdition; that she needed an infinite atonement and an Almighty Saviour to rescue her from destruction. She is now cherishing a hope of an interest in the great salvation, and is regularly calling her little ones around the family alter to be instructed from the Bible and borne on her prayers to the throne of grace.

EPITAPH.

The following Epitaph is inscribed over the grave of one whose worth we wish to record on our pages, where we shall in some future number give a more full account of him.

Sacred to the memory
Of the Rev. BACKUS WILBUR, A. M.
Pastor of the First Presbyterian Church in Dayton,
Who departed this life on the 29th of Sept. A. D. 1818,
In the thirtieth year of his age,
Five weeks after his ordination.
By a mysterious dispensation of Providence,
He was cut off,
In the morning of life, and in the midst of usefulness.
In him were combined those qualities
Which constitute the exemplary Christian and the
Faithful pastor.
Zeal united with charity,
Firmness with humility and meekness,
Gravity, tempered with
Affability, prudence, diligence, and perseverance,
Were among the rich endowments
Of this devoted servant of Jesus Christ.
As a preacher
He was evangelical, instructive, practical, and impressive
His prayers, sermons, conversation,
And unblamable life,
And especially his dying admonitions,

mental hosts of God's elect," with "the King of glory" at their head, are on their way to universal dominion, armed for the battle, and moving onward with the sure and rapid strides of victory over the powers of darkness and the gods of the heathen. The attendant heralds are crying, "Come ye up to this battle!"

But you, inactive Christian, who did once answer this challenge, put on the armor, and join yourself to the ranks, have now become deaf to those heralds' voice, have put off that armor for the trappings of worldly honor, and have deserted those ranks to lie down and slumber. While you slumber, the hosts are marching forward to conquest; the battle is fought, the victory is won, but *you* are not there. XAVIER.

ORIGINAL ANECDOTES.

Not long since in one of our Sea ports, a lady, from mere motives of curiosity, was attracted to a Bible class meeting. Unexpectedly to herself, she became deeply interested in the exercises, and at their close took a Bible class Text Book, for the purpose of attending again as a member of the class. After returning home, she began to read this system of questions in which the answers are Scripture language entirely, followed by a question or two addressed directly to the conscience and the heart, and continued *reading* it in *course* two or three hours. The sword of the Spirit wounded and alarmed her. She retired to bed, but slept little;—she arose with her anxiety and convictions of her sinfulness deepened: nor did they leave her till she cherished the hope of having been renewed by the Holy Spirit.

A widowed mother of a young family in a country Parish where a flourishing Bible class exists, hearing more than usual said of the value of the Bible, and the importance of becoming intimately acquainted with its truths, began to think that she must read her Bible more than once a week, as she had before done. She deter-

PROSPECTUS

FOR THE REFERENCE BIBLE.

This work will contain an accurate copy of the common English version of the Scriptures, with References and a Key Sheet of Questions, historical, doctrinal, and practical, designed to facilitate the acquisition of Scriptural knowledge, in Bible-classes, Sunday schools, Common schools, and private families. Besides the References and Key, it will contain a Syllabus of Townsend's Chronological arrangement on the basis of Lightfoot's chronicle;—a correct and elegant map and table of Scripture Geography;—a table of the Scripture proper names accented for pronunciation according to Walker's key and rules, with the etymological meaning given where that is deemed of importance;—a brief table of Scripture chronology, and another of references to passages in the New Testament, where prophecies are either recorded or their accomplishment narrated. The whole shall be printed from new types, cast expressly for the purpose.

CONDITIONS.

1. One edition will be printed in the Duodecimo size, and on the first quality of paper which can be procured. It will make two volumes, and will be delivered to subscribers done up in boards, at two dollars and fifty cents per volume, including a coloured map of Palestine.

2. Another edition will be printed in Royal 18mo size, on good paper in two volumes, bound in plain sheep and lettered, at one dollar per volume.

3. The work will be published as early as the Editor's health and other circumstances will admit.

☞Gentlemen receiving subscription papers are requested to attach a strip of writing paper to the Prospectus, engage some suitable persons to obtain what patronage they can conveniently within a few weeks after receiving them, and then return them either to Messrs. Cummings, Hilliard, & Co. Boston; Messrs Bliss & White, New York; or Mr. E. Littell, Philadelphia. Agents will receive one sixth copy for the trouble of obtaining subscribers, and collecting and remitting the money. The Testament can now be obtained of the publishers at low prices.

Will long be held in pleasing remembrance by them,
"*He being dead yet speaketh.*"
Reader! pause,
And contemplate the uncertainty of human things
And adore the Providence of him
Who worketh all things after the council of his own will,
But whose judgments are unsearchable,
And his ways past finding out.
Art thou young? Yet dost thou stand
Upon the brink of the grave,
And although the tongue, which once warned you,
Lies silent in this tomb,
Yet from this tomb a solemn warning issues,
Be ye therefore also ready.

EVENING, AN EXTRACT.

"Let my prayer be—as the evening sacrifice"

Softly flow the light of day
Fades upon my sight away;
Free from care, from labour free
Lord, I would commune with Thee!
Thou whose all pervading eye
Nought escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

Soon, for me the light of day
Shall forever pass away;
Then, from sin and sorrow free
Take me, Lord, to dwell with Thee!
Thou who, sinless, yet hast known,
All of man's infirmity;
Then, from thy eternal throne,
Jesus, look with pitying eye.

TO CORRESPONDENTS.

W. H: and Adoniram, have been received.—We exceedingly regret that some original Poetry, designed for this Number, has been mislaid, and we are obliged to use selected.

PROSPECTUS

FOR THE REFERENCE BIBLE.

This work will contain an accurate copy of the common English version of the Scriptures, with References and a Key Sheet of Questions, historical, doctrinal, and practical, designed to facilitate the acquisition of Scriptural knowledge, in Bible-classes, Sunday schools, Common schools, and private families. Besides the References and Key, it will contain a Syllabus of Townsend's Chronological arrangement on the basis of Lightfoot's chronicle;—a correct and elegant map and table of Scripture Geography;—a table of the Scripture proper names accented for pronunciation according to Walker's key and rules, with the etymological meaning given where that is deemed of importance;—a brief table of Scripture chronology, and another of references to passages in the New Testament, where prophecies are either recorded or their accomplishment narrated. The whole shall be printed from new types, cast expressly for the purpose.

CONDITIONS.

1. One edition will be printed in the Duodecimo size, and on the first quality of paper which can be procured. It will make two volumes, and will be delivered to subscribers done up in boards, at two dollars and fifty cents per volume, including a coloured map of Palestine.

2. Another edition will be printed in Royal 18mo size, on good paper in two volumes, bound in plain sheep and lettered, at one dollar per volume.

3. The work will be published as early as the Editor's health and other circumstances will admit.

☞ Gentlemen receiving subscription papers are requested to attach a strip of writing paper to the Prospectus, engage some suitable persons to obtain what patronage they can conveniently within a few weeks after receiving them, and then return them either to Messrs. Cummings, Hilliard, & Co. Boston; Messrs Bliss & White, New York; or Mr. E. Littell, Philadelphia. Agents will receive a sixth copy for the trouble of obtaining subscribers, and collecting and remitting the money. The Testament can now be obtained of the publishers at low prices.

SAUGUS CLASSICAL SEMINARY

FOR

YOUNG LADIES.

Third Class.

These studies will consist of orthography and definitions of English Primitives, Reading, Arithmetick, English Grammar, Modern Geography, and the use of the Globes.

Second Class.

Besides pursuing some former studies, this class will have Ancient Geography, Latin Grammar, History, Rhetorical Composition, Elements of Criticism, elementary branches of Mathematicks, and Natural Philosophy.

First Class.

To the further prosecution of some previous studies will be added Latin, Greek Grammar and Testament, Astronomy, Elements of Natural History, of Chemistry, of Mineralogy, and of Botany, Intellectual Philosophy, Natural Theology, Evidences of Christianity, and Moral Philosophy.

Extra charges will be made for instruction, either in the French language, or in Painting and Drawing, or in Sacred Music.

For a small additional fee, it is expected that access can be given to a choice Astronomical and Philosophical apparatus, and a select Library of Books adapted to female improvement.

A suitable regard will always be paid to the opinions and wishes of parents, guardians, and pupils respecting the branches of education to be pursued or to be omitted.

Unwearied pains will be taken to inspire a thirst for knowledge, to cultivate the understanding, and fix ideas rather than mere words in the minds of the pupils.

Certificate Diplomas will be given to pupils, whose proficiency in their studies and good deportment shall merit them.

With the assistance which Mr. Willard will constantly have, he hopes to render this seminary acceptable and useful to the public.

P. S. Board may be had on reasonable terms at different private families. Provision exists that a part of the tuition for indigent pupils may be abated. It is expected that the place will soon be accommodated with a stage and a mail.

N. B. A preparatory school will be opened the second Wednesday in November, in which Masters will likewise be admitted. Qty will

Terms of instruction in the Seminary are as heretofore, or may be learned by inquiring at the bookstore of Mr. S. T. Armstrong, Boston.

Saugus, October 20, 1824.

Ladies' Library, No. 11

THE MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. NOVEMBER, 1824. NO. II.

CONTENTS.

The Duty of Prayer—its Exercise and Cultivation 361
Biographical Sketch 366
Early Affections necessary to the right understanding of Divine Truth 376
The Moon and Stars, a Fable 378
Devotion 382
Descriptive Reading 384
The Destruction of Sodom . . 386
Earthly Bliss 388
Contemplations of Nature, calculated to produce a good Moral Influence 389
The Sabbath 391
Anecdotes
Faith in God illustrated . 392
Colonel Ethan Allen . . . 393
The Sin of Slander . . . 393
Poetry
Lord Byron 394
Time, the Universal Comforter 395
To Correspondents 396

PRICE ONE DOLLAR, IN ADVANCE.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

PROSPECTUS

FOR THE MONITOR AND BIBLE CLASS MAGAZINE.

Designed to improve the Taste, the Understanding, and the Heart.

This periodical publication commenced with 1829, since which the patronage to it has been increasing. Its pieces, being principally original, are Miscellaneous, Scientific, and Religious. For most of these, the Editor is expected to pay fifty cents the piece where no Editorial. As the original Prospectus of this work has been widely circulated, and its pages have been extensively read; and as it has testimonials of approbation, and receives patronage from many gentlemen of the highest respectability in the community, it will not be necessary here, to do more than merely to repeat the conditions to solicit increased patronage. If it ought to circulate at all, it ought to circulate widely, and as it is published so low, it must have a large subscription, or give little for Editorial labours. Committees of correspondence for supplying original matter for its pages exist in the two most flourishing Theological Seminaries in the Union.

CONDITIONS.

I. The Work will be published the first of the month, on new types, and contain thirty-six large duodecimo pages. A title page and index will accompany each volume.

II. Superfine paper will be used for some copies, which will be charged at one dollar and fifty cents per annum, payable on the delivery of the seventh Number.

III. On good paper the work will be afforded at one dollar per annum, to be paid in advance, or twenty-five cents will be added for payment expected on the delivery of the seventh Number.

IV. No subscription will be received for a less term than one year, beginning with the January Number, and subscribers will be considered as desiring the work till other information is given to correspondents, and we must consider them obliged to take it the succeeding year, unless notice is given by the first of December.

V. Any person who will become accountable for six copies, will be entitled to the seventh.

VI. The Benevolent who take several copies for gratuitous distribution, as numbers do, will be allowed twenty-five per cent discount.

☞ Ministers and others who favour the design of this Publication, are respectfully desired to introduce it to notice, and obtain patronage for it. Gentlemen receiving this Prospectus are requested to engage some active young man to obtain subscribers for it in their immediate vicinity. There being little of passing intelligence in it, those who have not before perused the back Numbers will find them as interesting in *October* as in *March*. Those who take both the first and second volumes of the work, will receive an elegant copper plate engraving in the second volume.

To use this Prospectus for subscriptions, let writing paper be attached to it, and let it be returned to Mr. S. T. Armstrong, Boston

THE MONITOR.

VOL. II. NOVEMBER, 1824. NO. 11.

[For the Monitor.]

THE GIFT OF PRAYER—ITS EXERCISE AND CULTIVATION.

Quid deceat, quid non, obliti: Cærite cerâ
Digni, remigium vitiosum Ithacensis Ulyssei;
Cui potior patriâ fuit interdicta voluptas.
Hor.

A GRAND difficulty experienced by those who lead the devotions of an assembly in oral prayer, arises perversely from their thinking more of men than of God. Prayer ought to be simple, sincere, sensible, and short. In order to this, he who makes it, should be free from embarrassment. But how is this freedom to be attained? I answer—*Simply by forgetting man in the remembrance of God.* As the light of the risen sun sweeps all all other luminaries into comparative darkness, veiling their brightness beneath the effulgence of his own; as the sun must be absent that the stars may appear, and the mantle of night must enwrap us before those tiny twinklers are discernible; so God, when the mind regards him as he is in himself and as the only object of religious worship—God appears all in all, his presence is felt, and the presence of man is sunk and forgotten in view of the supremacy and ubiquity of God. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men;—for ye serve the Lord Christ. Now the Lord is that spirit: and where the spirit of the Lord is, there is liberty." The influence is inevitable—*the cause is faulty that prevents so many enlisted soldiers of Christ from engaging in this service; they are idolaters; they worship and serve the creature rather than the Creator.*

But are there no real Christians, who desert this service through conscious incompetency, and more from love to the cause than fear for themselves? This may possibly be the case—still, it is wrong No man is a competent judge of his own competency. It pertains to the church to appreciate, and graduate, and regulate the gifts of the members. If the church view a man as competent, he has no right to *veto* the decision, or without special reason and permission, to bury his talents in a napkin or conceal them under a cloak.

But what if he be illiterate—if he have idioms and phrases of his own which are offensive—if he make mistakes and expose himself to ridicule from the impious? I answer—let him cultivate and improve his gifts, let him bear to be told of his inelegancies and blunders, and wherein he has offended let him do so no more, but let him "please his neighbour for his good to edification: for even Christ pleased not himself."

To be the monitor of private individuals in particular churches, implies the duty of correcting particular and personal infelicities in the exercise of praying gifts. But as you, Mr. Editor, are THE MONITOR of the Christian public, whithersoever your numbers may come, greeting, permit me to remark on some public and common irregularities in prayer, which are noticeable in both clerical and laical performances.

These may be clasified under three heads—multiplied and inappropriate epithets of praise and invocation; exceptionable expressions; and abuses of Scripture.

All these evidently result in whole or in part from inattention or carelessness—and these were objects of reference in the selection of the motto at the head of this paper, which I shall thus—rather liberally—translate.

> Reckless of what degrades them or befits,
> They almost rank with men bereft of wits:
> As the vain crew of fam'd Ulysses' fleet
> Who sold their country for voluptuous treat;
> Whose wills, capricious as the winds they woo'd,
> Err'd in the act or aim of doing good.

1. I would animadvert on the use of *multiplied and in-*

appropriate epithets of invocation and praise. Take an an example and one of the least exceptionable—"Supremely great, transcendently glorious, and infinitely exalted, Lord, our God." This mode of address to God is so common in some districts of our country, and used so regularly twice-a-day in some families, that children know the words by rote and anticipate the speaker when he utters them. It is a style indeed appropriate to the divine name abstractly considered, but—in my opinion—inappropriate to the uses and ends of supplication. It offends against simplicity. It is wordy and even vain. What example of a Scriptural Saint warrants or records such vain glorious phraseology? "Our Father who art in heaven"—is a very different and a much more pious and acceptable form of invocation. It is inappropriate too because so general. When the assembled church at Jerusalem, previous to the day of Pentecost, were about electing a successor of the apostate Iscariot, and had placed Joseph and Matthias before them "they prayed, and said, thou, Lord, who knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship," &c. How *appropriately* is the attribute of omniscience respected here. There is nothing general. We see no waste of words and no want of dignity. The Scriptures abound with such instances. See also Acts iv 23—30.

2. *Exceptionable expressions.* This is a very general and perhaps indefinite statement. I shall illustrate its meaning however with two examples from thousands, which might be adduced. "O Lord, be reconciled to us!" Whatever this may or may not mean, it were better to say—"Reconcile thou us unto thyself, through Jesus Christ." God is perfectly right and therefore cannot be reconciled to us as if we were the standards; and when we are reconciled to him, "the agony is over," all is well and we shall be saved.

Once more. In praying for ministers, how often do we hear it requested that one may be "a long and a lasting blessing to his people." Long and lasting cannot both refer to time without tautology: if they do

not mean the same thing, then as *lasting* refers to durability, *long* must refer to the extent of personal perpendicularity! I have seen some preachers, who might perhaps have been benefitted by an augmentation of their longitude; to become two feet taller would scarcely hurt them—but, unless their people mean to pray for this, let them say, "Make him *a rich and lasting* blessing to us and our children." The exceptionable phrase is so ridiculous in itself that I could scarcely treat it at all without sarcasm.

Familiarity with the Scriptures and readiness in quotation are powerful auxiliaries and even rules of prayer. But here we should be careful: 1. Never to use words without knowing what we mean by them; and 2. Never, without special reason, wrest the scriptural meaning of the passage;—of which more in remarking.

3. On *abuses of Scripture.* "God out of Christ is a consuming fire," is an expression often wrought into prayer—and it is true; but there is no such text; nay, the alteration perverts its meaning. See Heb. xii. 29. "For *our God* [God IN Christ] is a consuming fire." He will not indeed consume us, if we be his sincere worshippers: still, this is his character! and of this there are, besides Nadab and Abihu, thousands of monuments! and thus it is adduced as a reason why we should "worship God acceptably, with reverence and Godly fear"—a duty from which neither saints on earth, nor saints in glory, nor sinless seraphim are exonerated.

"Lift on us the light of thy *reconciled* countenance." Is the passage improved, think you, by the addition of the participle? See Psalm iv. 6. Is there no loveliness in the very countenance of God that makes it desirable? or is he wont to lift it on his foes, or to darken its lifted light, with a judicial scowl?

Hos. xiii. 9, contains a beautiful sentiment and a finished expression. How bad their taste who think to improve while they accommodate it in prayer, saying, "we have destroyed ourselves; but in thee is our help *found!* In God alone is our help—whether we ever *find* it is another matter.

Psalm cxxxix. 24, is often thus altered, with the de-

sign, no doubt, to improve it. "See if there be any *fatally* wicked way in us!" The inference is—that such an one loves sin but not punishment, and wishes only so much of his wickedness to be expelled from his interior as consists not with his safety.

Isaiah iii. 10, last sentence, and Heb. ii. 13, latter part, are often abused in an idolatrous application to ministers of the gospel, while they properly and exclusively appertain to Jesus Christ. The first is often altered with the word *cause* or *work* for *pleasure* of the Lord; and the prayer is that it may "prosper in *his* hand." Now, "who art thou, O man?" Is the cause in thy hand or in Christ's? I know a Christian who—very properly—thus accommodates it, "Let the pleasure of the Lord prosper in thine own hand, through his instrumentality."

Concerning the second, it can be said that, though properly applicable to Christ, it may be accommodated to ministers. From this, for one, I dissent. God will not give his glory to another, neither his praise to consequential ministers. It would be more modest, quite as becoming, and equally appropriate to refer to 1 Thes. ii. 19, 20, where a crown of rejoicing—not of dominion, rivalry, or self-importance—all studded with living and immortal gems, even souls converted to God by them, is rapturously anticipated for all faithful and humble preachers.

We ought to cultivate our gifts and exercise them—not that ourselves, but—that our Father in heaven, "may be glorified." Perhaps few are sensible how much of their barrenness may be traced to causes as unworthy of them as pride, fear of man, or negligence of due preparation and furniture. The noblest object of ambition that ever winged the efforts of man, the purest ingredients of character that ever distinguished a saint, have here their manifesto and epitome—to *do good unto all men, as we have opportunity, especially unto them who are of the household of faith.*

DISCIPULUS.

mental hosts of God's elect," with "the King of glory" at their head, are on their way to universal dominion, armed for the battle, and moving onward with the sure and rapid strides of victory over the powers of darkness and the gods of the heathen. The attendant heralds are crying, "Come ye up to this battle!"

But you, inactive Christian, who did once answer this challenge, put on the armor, and join yourself to the ranks, have now become deaf to those heralds' voice, have put off that armor for the trappings of worldly honor, and have deserted those ranks to lie down and slumber. While you slumber, the hosts are marching forward to conquest; the battle is fought, the victory is won, but *you* are not there. XAVIER.

ORIGINAL ANECDOTES.

Not long since in one of our Sea ports, a lady, from mere motives of curiosity, was attracted to a Bible class meeting. Unexpectedly to herself, she became deeply interested in the exercises, and at their close took a Bible class Text Book, for the purpose of attending again as a member of the class. After returning home, she began to read this system of questions in which the answers are Scripture language entirely, followed by a question or two addressed directly to the conscience and the heart, and continued *reading* it in *course* two or three hours. The sword of the Spirit wounded and alarmed her. She retired to bed, but slept little;—she arose with her anxiety and convictions of her sinfulness deepened: nor did they leave her till she cherished the hope of having been renewed by the Holy Spirit.

A widowed mother of a young family in a country Parish where a flourishing Bible class exists, hearing more than usual said of the value of the Bible, and the importance of becoming intimately acquainted with its truths, began to think that she must read her Bible more than once a week, as she had before done. She deter-

twenty, he commenced his classical studies. He felt his deficiencies and strove, by constant diligence and application, to supply them. In 1811 he entered the junior class in college;—graduated September 1813. He remarks in his diary, "This I consider an important period of my life; O may it prove the introduction to a better course of conduct and a more useful life than I ever have led. Now if God will be in very deed with me, keep and assist me, I will devote my whole self to him. Choose thou my changes and appoint my portion, my God and my Redeemer. Nov. 16, 1813, was admitted a member of the Theological seminary of Princeton. O may the spirit of the living God assist and direct me. Keep me, O thou Preserver of men! Great opportunities are now afforded. Solemn obligations are now upon me; O may I be faithful and successful. April 24, 1816, was licensed to preach the gospel; my soul trembled. How can I do this work? I have now obtained a part of that trust I have been seeking for many years; O may I have grace to be faithful. More than seven years I have been studying for the ministry, yet how insufficient am I still for this work. I do desire to record here that I determine to be faithful to my work; by divine aid to preach the word in season and out of season,—O may the spirit of God make me successful. May this day never be forgotten

"24th September 1816, passed my final examination in the Theological seminary. Scarce ever has my mind been more solemn. About to go into the world; O may the God of Israel be my God. 26th September set out on my mission. Never did I feel such afflicting and solemn reflections. My weeping friends, entrance into public life, responsibility all affect me much. O may the God of Abraham be with me, and assist me. Morgantown, Vir. 5th October, am now on missionary ground—saw several things indicative of a low state of morals! The Lord make me a blessing. Sunday, 6th October, began my missionary preaching, felt my zeal for Zion inflamed, spoke with ease to myself,—audience attentive and affected. Am very kindly received by the inhabitants; all seem desirous to hear preaching."

Mr. Wilbur's first mission commenced in Morgantown and extended to the mouth of the great Kenhawa. In a letter dated October 7th he remarks, "I find work enough to do here—have made appointments to preach every day this week, and one day am to preach twice. the people are crying, *Come over and help us.* This you may be sure is pleasant language to me. I mean to preach as often as I am able; do not fear my doing too much. I feel as if I should see these people no more below, and I must preach while I can; these souls may perish for want of a sermon. I feel encouraged and animated in my work. Have great reason to bless God that he gives what does give me such health; I hope and pray I may never be unwilling to spend it in his service. I hope every anxious prayer will be offered up for me. When I am imprudent, kindly and freely reprove me, but when in the path of duty, however hard it may appear, do yourself the justice and me the kindness to leave me with God." In another letter from Beverly, October 21st, "I never preached with less trouble and more satisfaction to myself than since I have been on missionary ground. Notes are out of the question, and one hour's preparation is a long time for me. I have been so followed from place to place that I have rarely rode alone. Have preached fifteen times in fifteen days." Mr. Gilbert joined Mr. Wilbur in Tyguts valley, and was his companion the remainder of his mission.

Extracts from diary. "November 30th. I have now completed my first mission, with what success God only knows. Much of the time I have spent very agreeably. The people every where very kind. Have preached fifty times in fifty-six days,—travelled five hundred miles on missionary ground. On leaving this people, I feel many serious thoughts, because I leave them without any to break to them the bread of life, and because I have not done all the good I might have done among them. May the Lord provide.

"December 6th. Rode from Lebanon to Dayton, through a beautiful country. The people in Dayton in an unpleasant state as it regards religion.

"Sabbath, December 8th, I preached in the morning and evening, brother Gilbert in the afternoon, had good attention all day, am much pleased with this people; they desire me to return, and I am inclined so to do.

"Saturday, 28th December, Illinois Territory. This day arrived at Shawanoe town. We are again on missionary ground. The providence of God has remarkably followed us in our journey. Bless the Lord, O my soul! This place presents nothing interesting, the wants of the people, their lamentable depravity and irreligious manners pierce the missionary with sorrow. I have rarely heard, in any place, so much profane language in so short a time This is said to be the largest town in this territory, but cannot learn that there is a professor of religion of any denomination in it. Sabbath 29th. Brother Gilbert and myself preached to very small assemblies, not more than twenty or thirty. Never saw the sabbath so much profaned;—shops open and doing business as usual. In the house where we preached there was so much noise as to disturb worship. Surely the fear of God is not in this place. Our prospects on this mission are very poor at present. May we have grace to be faithful. 30th. Have determined to go immediately to Kaskaskia. Made appointments all along to preach on our return. Sabbath, 4th of January, Kaskaskia. We are now in our particular stage of action. The Lord assist us. Brother Gilbert preached in the morning, I in the afternoon, to a large audience for this place. Felt something in my own soul of the excellency of the truth I delivered. Some of our hearers were affected. Cannot but feel encouraged, though this place, with scarce an exception, is devoted to the world. 7th. Brother Gilbert preached to a very attentive house. I feel quite in hopes we shall do good. The Lord seems to have given this people the hearing ear. I have greatly at heart some catechetical instruction for the children and youth; have mentioned it to several, but receive very little encouragement. None of the children have ever been catechised and I cannot learn that there is a copy of the Assembly's Catechism in the place. January 20th. Left Kaskaskia to perform

a tour up the country, preaching as I go, and return according to appointment made for me by brother Gilbert. Absent ten days, preached twelve times.

Extract from a letter. "February 5th. O could we see the work of the Lord prospering in our hands, we should rejoice that ever we visited these desolations. Sometimes I feel pretty strong faith that it will be so, and this encourages and comforts me. We have done this much good at least, we have removed some strong prejudices against Presbyterians, and especially eastern people. Even the newspapers had teemed with insinuations that eastern ministers came here only to foster their political party, and were therefore to be avoided. These ideas we have taken pains to oppose, and the way seems to be prepared for future missionaries to advance without the same opposition. On my way to St. Louis I preached where a presbyterian minister never before had. Some who had never heard such a preacher came out and professed to be pleased."

Diary. "Sabbath, 9th of February. This being our last day in Kaskaskia, the time was solemn and interesting. The people seem unwilling to part with us. Sabbath, February 23d. This day closes my mission. The Lord bless it. I feel much interested for this people. This territory presents a large field of usefulness to a faithful minister. Monday—left brother Gilbert at Morganfield,—serious parting. He is very dear to me, and I had to go among strangers alone. In this mission I have employed fifty-nine days, preached thirty-eight times, rode 560 miles."

During Mr. Wilbur's stay in Kaskaskia he received two letters from the session of the Dayton church urging his return.

"March 19th. Returned to Dayton; have engaged, the Lord willing, to spend five months in this place. Thursday, April 24th. This is the anniversary of my licensure, I hope I have done something for God, though I have much need to be humbled on account of my unfaithfulness. Lord, make me more diligent and faithful. Sabbath, May 4th. At four o'clock opened my catechetical lecture; was agreeably surprised to see more

out than could get into the house. They seem willing to learn. The Lord bless this institution and give a spirit of perseverance and humility.

"May 26th. Met with some young people whose minds are seriously impressed. This is the first meeting of the kind I ever attended as instructer. The Lord make it a blessing to them and me.

"May 27th. Met with the session, who received ten members on certificate, seven on confession. Here I saw some fruit of my ministry. The Lord has blessed my preaching to this people. To his name be all the glory. Yet I am in darkness as to my duty, whether to stay or not. The Lord give light.

"August 13th. This day set apart by the people for electing a pastor. The Rev. Mr. Thompson preached. After sermon a call was made out for me, and signed by the people. None of Dr. Welsh's friends attended the meeting; the call was therefore unanimous. O may the great Shepherd of the flock overrule this whole business to his own glory and the good of this church, which he has purchased with his own blood. My mind has been solemnly affected on this subject; and to-day has been full of a thousand contending feelings.

"Sabbath 24th of August, preached a farewell sermon from Isaiah lv. 10, 11. I felt much affected; house very solemn—most in tears;—four o'clock took leave of my catechetical society. These children and youth are very dear to me. I have now preached here five months with much satisfaction to myself; my ministry has been well received and done some good. I have some spiritual children here. I am much attached to this people, and if the Lord will, can return to them with pleasure. And now, Lord, I commit this people to thee, and the word which I have spoken among them. Pardon my unfaithfulness, and bless this people with life and peace. 25th. Left Dayton with an aching heart amidst the good wishes and tears of many.

"Saturday, September 13th, arrived in Princeton. Bless the Lord, O my soul, for his goodness in restoring me to my friends here.

"October 27, 1817. Received a letter from the congregation in Dayton, inclosing the call; O that the Lord would direct.

"4th November attended the Presbytery; my call was laid before them, and by them put into my hands; by request the Presbytery gave their opinion on the subject. All seemed to think it my duty to go to Dayton. If this call is from the Lord, I pray God I may not turn a deaf ear to it.

"Philadelphia, November 8th. Have commenced a mission in this city under the direction of the Philadelphia Missionary Society.

"November 9th. Preached in a small church built by the Evangelical Society. About thirty persons attended; O may the Lord make my ministry here a blessing. This is my birth day; another year is added to my life, my mercies, and my account before God; twenty-nine years of my life are gone; O how solemn the thought! What have I done for God and my generation? Almost nothing. The Lord make me more faithful in time to come.

"November 16th. Preached in Catherine street,—my own mind very dark, and my views of eternal truth very indistinct. Who shall deliver me from my sins and their punishment. Take not thy holy spirit from me.

December 17th. This afternoon I preached at the almshouse with more than my usual satisfaction. We were in a ward devoted to old men; I took up the subject of preparation for death. I fancied myself among a company, all of whom were bending over the tomb. The blind, the halt, the lame, and the sick were before me. My own views of the importance of preparation for death were pretty clear, and I pressed the subject upon my hearers. A number of them wept. Some rejoiced in anticipation of a kind release from sin and death. This is a good school. I learn something almost every time I visit there; but I am slow to learn; I find it hard to break my attachment to earthly things even for heaven.

January 1, 1818. Extract from Journal presented to

the Missionary Society. "The appearances in this Society are certainly encouraging. The people seem to attend with a very different appearance from that with which they first met me there. Whether I have been the instrument of conversion to any soul I do not know. The flowing tear has often testified that some emotion was excited; and the people of God who have attended, I have reason to believe, have been comforted and strengthened. I have not then laboured in vain. The inquiring have been pointed to Jesus; the careless sinner has been warned of his danger. The event I leave with God. I know his word cannot return void. Whether I have been as faithful to my work as I ought to have been, I cannot say; I have not however spared my strength where I thought duty called. The committee have, I think, no ground of discouragement, but should remain stedfast, immoveable, always abounding in the work of the Lord, knowing that their labour shall not be in vain in the Lord.

"December 25th. Received a letter from Dayton, which determined me to go, if the Lord will."

The following extract of a letter, addressed to Mary W. Ferguson, very clearly exhibits Mr. Wilbur's feelings respecting that people "The Lord seems now to point us decidedly to Dayton; my feelings while I write are indiscribable; I half begin to bid farewell to my former acquaintance and to take my leave of the places where my childish rambles have been made. But the Lord, I believe, *will* go with us. I think he has made an opening for us there, and we may go in and possess the land. The effect of my ministry among them still remains; a number of those who have lately joined the church I call children. What shall I render to the Lord; he has given me souls for my hire. He seems to say, *Son of man, I have made thee a watchman* over this people; here is the place where your labours shall be blest. With these feelings I cannot say either good or bad; I can only obey the direction. Where the Lord sends, I am willing to go; I think I am willing to live to die. I believe the Lord will go with us: what he will accomplish by our instrumentality time

will disclose. We must forsake all, deny ourselves, and follow Christ. The days of our pilgrimage will be short, and for these days the Lord will provide. He will take care of us; he will take care of those we love and leave behind; he will be our guide even unto death."

Diary. "January 11th, commenced labouring for Dr. M'Dowell, supplying his pulpit during his absence.

"Wednesday, 25th March, 1819. Important day! This evening was married by the Rev. Mr. Schenck, to Miss Mary W. Ferguson.—May the Lord of heaven bless our union.

"Sabbath, 26 April, closed my ministry in Elizabethtown. 20th of May, commenced our journey to Ohio. 18th June, arrived safely, after a very fatiguing journey, at Dayton. Cordially received by every person we meet. Here let me set up my Ebenezer, for the Lord hath helped us, preserved us from accidents and dangers, seen and unseen, and brought us to our desired haven in safety.

"Sabbath, preached to a full house from Acts x. 29. 'I ask therefore for what intent ye have sent unto me.' July 9th, attended presbytery at Unity, was received under the care of the Miami Presbytery. May my union with them be blessed. Sabbath 19th. Not as many people out to day as usual. Why this? Perhaps the Lord means to try me; O may I have grace to do his will. Sabbath 26th. This has been a hard day's work; I am not in my usual health; I must fly to the promise, *as thy day is so shall thy strength be.*

"Wednesday 26th August, the Presbytery met in this town for my trial and ordination. I opened Presbytery with a sermon from 2 Timothy, ii. 3, which had been assigned as a subject of popular discourse for trial. May I remember my own sermon. Thursday, passed my examination, which was sustained. At eleven repaired to the church for ordination. Rev. Mr. Gray preached from Daniel xii. 3. 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.' The Rev. Mr. Thompson presided and gave the charge;

O may this day never be forgotten by me! God has now given me the desire of my heart by putting me into the ministry. May his Spirit be with me; O let me not labour in vain and spend my strength for nought." *Close of diary.*

Sabbath, August 30th. The church was very crowded; the solemn transactions of the past week were fresh on the minds of all. The text was from Ezekiel iii. 17. "*Son of man, I have made thee a watchman to the house of Israel; therefore hear the word at my mouth and give them warning from me.*" After mentioning the duties required in the commission, he added, "Every relative and personal duty should be inculcated, and every danger if possible be pointed out; all this is to be done with the judgment seat in view, and in such a manner as God has directed. It is to be done under the certain knowledge that the warning will prove a savour of life unto life or of death unto death. Who then is sufficient for these things? Let the watchman stand in his place with his hands to his work and his eye upon the awful glories of the judgment seat. Let him remember he is to go from the pulpit, the study, the social circle, to the bar of God;—to him who gave the commission and made him a watchman. With such a prospect, with such an account before him, what manner of man ought he to be in all holy conversation and godliness. If he be found faithful, he shall receive a crown of glory. He is not accountable for his *success* but for his *fidelity*. In the afternoon he preached from Luke viii. 18. "*Take heed therefore how ye hear.*" In the evening attended the Bible class at four o'clock, and with this exercise closed his pastoral duties in the Dayton church. He laboured very hard from the time of his arrival in Dayton, but when remonstrated with, his language was, hinder me not, I have a great work to perform. To instruct the young was Mr. Wilbur's delight;—among them he was as a father;—over them he watched with all tenderness and care, for they were the lambs of the flock. They were borne on his heart in life and even in death they were not forgotten. He laboured as if he had a presentiment that his time was

short. Sometimes when he would seem quite exhausted, he would say, O if the Lord would grant us a revival my work would then be easy.

[*To be concluded in our next.*]

HOLY AFFECTIONS NECESSARY TO THE RIGHT UNDERSTANDING OF DIVINE TRUTH.

[For the Monitor.]

MEN, whose affections are not set on God, know not the things of the Spirit, however deep their penetration. They may spend their days in the study of the Bible, make great attainments in what is accessible to the intellect, united with mere animal feeling, and think that their views of divine things are clearer than those of prophets or apostles. Although they should speak in such lofty strains as to fill *angels* with *wonder*, yet a dark veil is upon their own hearts. They are morally blind, and should the great mystery of godliness be unfolded before them, they would not discover its excellence, any more than blind men would see the beauties of the rainbow.

We cannot judge of *natural* things, much less of *heavenly*, except they excite *feeling* by making an impression upon some of our powers; and religion is of such a nature, that it can make no impression, so as to be understood, upon any, who do not exercise holy feeling. The great reason why the Jews did not understand Christ was, that they had not the love of God in them.

In order to understand the truths of revelation, the nature of our affections must be heavenly, must be produced by the Holy Spirit, who teaches all things. When *faith*, which works by love, is in exercise; and *hope* enters into that within the veil; when we hunger and thirst after righteousness, and have a conscience void of offence towards God and man, then will our feelings be a heavenly guide to our understanding.

Holy affection will influence us in proportion to its

strength, to contemplate what is revealed. "O how love I thy law, it is my meditations all the day." That a subject occupies the thoughts to the same extent, that it engrosses the affections, is a well established principle. And our knowledge of what we can comprehend, corresponds to our perseverance in close investigation. Pious affections lead us to study the word of God; and we are rewarded by a proportionable degree of religious knowledge. Besides, they cause the Christian to pray. "Open thou mine eyes, that I may behold wondrous things out of thy law." He prays with a humble, teachable disposition, which secures the fulfilment of the promise, "If any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. "He that asketh receiveth;" like him who said, "Give thy servant an understanding heart, and the speech pleased the Lord," and he granted the petition. Holy men of every age avail themselves of this privilege in order more successfully to search out the truths of revelation; and we are assured, that "they who seek the Lord understand all things." At times the glories of the Deity seem to center in their souls, and to add lustre to all their perceptions of heavenly things, while engaged in fervent prayer; the word of God is then a lamp to their understandings to lead them in the ways of knowledge.

Christians may be expected to have a degree of illumination in proportion to their holy affection. The anointing, which they have received of God, teaches them all things. The eyes of their understanding are enlightened, that they may know what is the hope of God's calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power towards them. They are spiritual and judge all things. Their hearts are heavenly, and while laying up their treasures in *heaven*, they cannot but see its own native loveliness. By giving them a new heart, overflowing with holy affections, God has "brought them out of darkness into his marvellous light," and is shedding upon their hopes, his holiness and glory, making their knowledge wonderful, giving

them assurance, that they shall hereafter be restored to his image, and be like his beloved Son, who has already taken up his abode in their hearts. Hear them describe what they see and feel; there is an impress of reality, a radiation of divine glory in what they bring to view; they are borne, as on a flood of light towards a glorious eternity, with a heart panting after the living God. The deeper their religious feeling the more enlightened will be their understanding. Their pure affection is almost constantly bringing them nearer the Deity, in whose light they may behold all that is glorious; while all who are destitute of holy love, will grope in thick moral darkness.

"THE MOON AND STARS, A FABLE."

[*Concluded.*]

"THE following night the moon took her station still higher, and looked brighter than before, insomuch that it was remarked of the lesser stars in her vicinity, that many of them were paler, and some no longer visible As their associates knew not how to account for this, they naturally enough presumed that her light was fed by the accession and absorption of theirs; and the alarm became general, that she should thus continue to thrive by consuming her neighbours, till she had incorporated them all with herself.

"Still, however, she preserved her humility and shamefacedness, till her crescent had exceeded the first quarter. Hitherto she had only grown lovelier, but now she grew prouder at every step of her preferment. Her rays too became so intolerably dazzling, that fewer and fewer of the stars could endure their presence, but shrouded themselves in her light as behind a veil of darkness. When she verged to maturity, the heavens seemed too small for her ambition. She 'rose in clouded majesty,' but the clouds melted at her approach, or

spread their garments in her path, of many a rich and rainbow tint.

"She had crossed the comet in her course, and left him as wan as a vapour behind her. On the night of her fulness she triumphed gloriously in mid-heaven, smiled on the earth, and arrayed it in a softer day, for she had repeatedly seen the sun, and though she could not rival him when she was above the horizon, she fondly hoped to make his absence forgotten. Over the ocean she hung, enamoured of her own beauty reflected in the abyss. The few stars that still could stand amidst her overpowering effulgence converged their rays and shrunk into bluer depths of æther, to gaze at a safe distance upon her. 'What more can she be?'—thought these scattered survivors of myriads of extinguished sparklers, for the 'numbers without number' that thronged the milky way had altogether disappeared. Again, thought these remnants of the host of Heaven,—'as hitherto she had increased every evening, to-morrow she will do the same, and we must be lost like our brethren in her all-conquering resplendence.'

"The moon herself was not a little puzzled to imagine what might become of her; but vanity readily suggested, that although she had reached her full form, she had not reached her full size, consequently, by a regular nightly expansion of her circumference, she would finally cover the whole convexity of sky, not only to the exclusion of the stars, but the sun himself, since he occupied a superior region of space, and certainly could not shine through her:—till man, and his beautiful companion woman, looking upward from the bowers of Eden, would see *all moon* above them, and walk in the light of her countenance for ever. In the midst of this self-pleasing illusion, a film crept upon her, which spread from her utmost verge athwart her centre, till it had completely eclipsed her visage, and made her a blot on the tablet of the heavens. In the progress of this disaster, the stars which were hid in her pomp stole forth to witness her humiliation; but their transport and her shame lasted not long,—the shadow retired as gradually as it had advanced, leaving

her fairer by contrast than before. Soon afterwards the day broke, and she withdrew, marvelling what would next befall her.

"Never had the stars been more impatient to resume their places, nor the moon more impatient to rise than on the following evening. With trembling hope and fear, the planets that came out first after sunset espied her disk, broad and dark red, emerging from a gulph of clouds in the east. At the first glance, their keen celestial sight discovered that her western limb was a little contracted, and her orb no longer perfect. She herself was too much elated to suspect any failing, and fondly imagined by that species of self-measurement whereby earthly as well as heavenly bodies are apt to deem themselves greater than they are, that she must have continued to increase all round,—till she had got above the Atlantic; but even then she was only chagrined to perceive that her image was no longer than it had been last night. There was not a star in the horoscope,—no, not the comet himself,—durst tell her she was less.

"Another night went, and another night came. She rose as usual, a little later. Even while she travelled above the land, she was haunted with the idea, that her lustre was rather feebler than it had been; but when she beheld her face in the sea, she could no longer overlook the unwelcome defect. The season was boisterous;—the wind rose suddenly, and the waves burst into form; perhaps the tide, for the first time, then was affected by sympathy with the moon; and what had never happened before, an universal tempest mingled heaven and earth and rain, and lightning, and darkness. She plunged among the thickest of the thunder-clouds, and in the confusion that hid her disgrace, her exulting rivals were all likewise put out of countenance.

"On the next evening, and every evening afterwards, the moon came forth later, and less, and dimmer, while, on each occasion, more and more of the minor stars, which had formerly vanished from her eye, re-appeared to witness her fading honours and disfigured form. Prosperity had made her vain; adversity brought her

to her right mind again, and humility soon compensated the loss of glaring distinction with softer charms, that won the regard which haughtiness had repelled; for when she had worn off her uncouth gibbous aspect, and through the last quarter, her profile waned into a hollow shell, she appeared more graceful than ever in the eyes of all heaven. When she was originally seen among them, the stars contemned her; afterwards, as she grew in beauty, they envied, feared, hated, and finally fled from her. As she relapsed into insignificance, they first rejoiced in her decay, then endured her superiority because it could not last long; but when they marked how she wasted away every time they met, compassion succeeded,—and on the three last nights, (like a human fair one in the latest stage of decline, growing lovelier and dearer to her friends till the close,) she disarmed hostility, conciliated kindness, and secured affection;—she was admired, beloved, and unenvied by all.

"At length there came a night when there was no moon.—There was silence in heaven all that night. In serene meditation on the changes of a month, the stars pursued their journey from sun-set to day-break. The comet had likewise departed into unknown regions. His fading lustre had been attributed at first to the bolder radiance of the moon in her meridian, but during her wane, while inferior luminaries were brightening around her, he was growing fainter and smaller every evening, and now he was no more. Of the rest, planets and stars, all were unimpaired in their light, and the former only slightly varied in their positions. The whole multitude, wiser by experience, and better for their knowledge, were humble, contented and grateful, each for his lot, whether splendid or obscure.

"Next evening to the joy and astonishment of all, the moon with a new crescent was descried in the west; and instantly, from every quarter of the pole, she was congratulated on her happy resurrection. Just as she went down, while her bow was yet recumbent on the dark-purple horizon, it is said, that an angel appeared, standing between her horns. Turning his head, his eye

glanced rapidly over the universe,—the sun far sunk behind him, the moon under his feet, the earth spread in prospect before him, and the firmament all glittering with constellations above. He paused a moment, and then, in that tongue wherein at the accomplishment of creation 'the morning stars sang together, and all the sons of God shouted for joy,' he thus brake forth:—'Great and marvellous are thy works, Lord God Almighty! In wisdom hast Thou made them all——Who would not fear Thee, O Lord, and glorify thy name, for Thou only art holy?'—He ceased,—and from that hour there has been harmony in heaven."

[For the Monitor.]

Mr. Editor,

I TRANSMIT to you this brief sketch,* merely as an imperfect model for the imitation of scholars in Bible Classes. Before they try their skill in composing on religious subjects, they think the task above their ability, and while under this mistake, will make no efforts in this kind of improvement. If *urged* to the duty, they still consider it a task too great for their attempt: whereas, if they would only commence with some simple narration, the outlines of which are given by the inspired writer, they would soon find the practice very pleasant, and reap a rich reward for their labour.

CREATION.

On this subject our speculations must be guided entirely by the Scriptures. Although reason, assisted "by the things which are made," without Revelation, might come to the conclusion, that "He that built all things is God," yet so great is the blindness of our minds, by reason of sin, that if every trace of divine revelation were obliterated, it is probable that Atheism would be universal.

* It was suggested by a question in the Monitor—"What can be done to promote the interests of Bible Classes?"

The Bible account of creation, is not only perfectly consistent, but unaffectedly simple, and sublime beyond the power of human description. Just so much, as is of use for us to know, is revealed,—nothing to satisfy a vain curiosity, or which has no bearing upon the moral destiny of man. This last fact should be a profitable hint to all who write on this subject,—and likewise the *brevity* of the Scriptural account of creation.

Whether other worlds, and other orders of beings were created before the system of which our globe is a part, is a question which belongs rather to the inhabitants of such worlds, than to those of ours.

Whether the *six days*, in which this earth was formed, furnished and peopled, were days of equal length with ours, or days of many hundred years each, is of no great consequence;—sufficient for us, that "In the beginning God created the heaven and the earth."

From this *chaos* the order of creation seems to have been,

First. "And God said let there be light, and there was light."—The light was from obscurity divided from the darkness, and pronounced good,—the light and darkness were named,—and the first day was completed.

On the *second day*, God made the firmament, or atmosphere, which, at his command, divided "the waters from the waters,"—or the waters in the clouds from those upon the earth. This firmament he called heaven.

On the *third day*, the triune God commands, and the seas take their station, and the continents and islands appear. He gives then their names and pronounces them "*good*." He clothes the earth with the beauty and variety of spring,—and matures the vegetable kingdom to a rich and luxurious harvest. Thus, a store-house of provisions is furnished, (containing provision for continued propagation,) for the numerous tribes which are soon to people the earth. "And God saw that it was good."

On the *fourth day*, the sun, moon, and stars are created and beautify the heavens and illuminate the earth;—they divide the day from the night, and measure out

the seasons. They perform their diurnal and annual revolutions, to complete the "signs, and seasons, and days, and years," for which they were appointed. And these too, are pronounced "*good.*"

On the *fifth day*, the waters at His command who made them, "bring forth abundantly the moving creature that hath life; and the fowl that fly above the earth, in the open firmament of heaven." The animals now received a command from their Creator, and unlike rebellious man they obey,—accordingly are pronounced "*very good.*" While the waters and atmosphere are teeming with life.

On the *sixth day*, are formed the beasts and cattle upon the earth.

No trace of created intelligence is yet to be found. The Deity retires,—the persons of the Trinity consult. "Let us make man," is the conclusion—in character *holy*, "*in our own image*," and commit to *them* the government of this earth and its inhabitants. Man is created in maturity of bodily powers, and of intellect. "And God saw every thing that he had made, and behold it was very *good.*"

(For the Monitor.)

BIOGRAPHICAL READING.

[*Concluded.*]

Having described some of the *advantages* of Biographical reading, impartiality compels me to say, on the other hand, that it is attended with *danger.*

This arises chiefly from our disposition to imitate too closely those whom we venerate and love. To imitate their excellencies as far as circumstances will allow, is commendable and useful. But we stop not here. We are in danger of doing things for no other reason than because others, whom we esteem good men, have done the same.

But servile imitation produces affectation in manners,

and mistakes in conduct. How many expose themselves to ridicule and contempt, and, at the same time, diminish their usefulness, by attempting to imitate great men of whom they have read! Conduct and practices, which may be right and proper for one man, may be altogether unsuitable for another. Time, station, age, office, relations, and a multitude of other circumstances, may justify, and even require a particular course of conduct in one man, which it will be neither safe nor lawful for another in different circumstances to follow. All those circumstances should be accurately weighed, lest, by servile imitation, we assume what is not ours—that, which belongs to some other time, place, rank, or age. Inattention to this subject may lead to mistakes most pernicious in their consequences. In manners, let a man show *himself*. In conduct, let him do that which is suitable for a man, whose situation resembles his own.

Hitherto, I have supposed that those things, in which we may imitate others, are right and commendable in *them*; and that the danger consists in a mistaken judgment on our part by making an unsuitable appropriation. It cannot, however be expected that even good men will be faultless. Although the affectionate partiality of biographers may lead them to mistake faults for excellencies, and so represent them; yet sober reason and faithful experience (as well as the Scriptures) teach that no man is without fault. Still we are in great danger of supposing real faults to be excellencies. As such, in imagination, we may admire and imitate them.

Moreover, we are in danger of being led astray, not only by mistaking faults for virtues; but likewise by making a wrong use of the real and acknowledged defects of good men. If such men have faults, we may be inclined to excuse or palliate our own. These are good men, and are so esteemed, yet they sometimes err. Such a view, may lead to presumption and self-confidence. Although this feeling is directly the opposite of that, which I have mentioned, when treating another part of the subject; still these different and opposite feelings may exist in different minds, and even in

the same mind at different times. Therefore I apprehend the representation in both cases is just.

I have endeavoured to give an impartial, though it may be, incomplete description of the effects produced by the reading of Biography. Its utility is unquestionable. Many of the first men in every department of life, in every age and country, have been guided and stimulated by the example of those, who, though dead, have continued to act and speak for the benefit of others. Poets, orators, statesmen, philosophers, and Christians are all ready to acknowledge the benefit which they have derived from this source. O. P.

(For the Monitor.)

THE DESTRUCTION OF SODOM.

Sodom and Gomorrah were situated on a beautiful plain in the land of Canaan. In addition to other local advantages, their situation was rendered more happy and agreeable in consequence of being surrounded by a rich and fertile country. Such was the fertility of the soil and the mildness of the climate, that very little exertion was necessary to supply the exigencies of those times of simplicity. We may suppose, that they not only possessed every facility to acquire a competence, but that wealth and affluence flowing in upon every side, became sources of sensual pleasure. Prosperity, instead of making their hearts glow with gratitude to the giver of all their enjoyments, served but to plunge them deeper and deeper in scenes of dissipation and licentiousness. Confidence in their happy circumstances banished from their minds every idea of an overruling Providence, and rendered them entirely regardless of the injunctions and requisitions of their Maker. Having lost all veneration for the commands of God, the preaching and example of Lot had not the least influence upon their character. They ridiculed his warnings and entreaties as the dreams of an enthusiastic im-

agination. As the good man retired from the devoted city, the sun arose. His predictions, not yet accomplished, are the subject of exultation and merriment to the licentious multitude. The benign influence of a clear atmosphere every where diffuses serenity and gayety. But on a sudden a threatening cloud stands over the place. Unusual appearances in the heavens portend something dreadful. The sun is darkened. From every side flames flash towards the city. Surrounding masses of fire rapidly advance and close in upon every quarter. Every where is running, confusion, and terror. —The roaring of the flames, the shrieks of the dying, and loud peals of thunder are lost in one universal conflagration.

At length "the powerful king of day," having never witnessed a scene so dreadful, sinks beneath the horizon and leaves the world to darkness and silence. No sooner does another sun diffuse his rising beams over the thinly scattered, smoking cinders, than the unconscious traveller rises over the hill in sight of the awful place. He starts back—and with a faultering voice exclaims, Sodom is destroyed. Where is now the hum of business—the song of pleasure—and the brilliancy of convivial parties? *There* stood the mansion of the rich, environed with all the charms and graces of sensual pleasure. *Here* rose the house of feasting, where every sense is gratified and every brain intoxicated with the joys of Bacchus. But yesterday, these streets rivalled the world in all that is elegant and beautiful. Now, but here and there a smoking vestige remains to tell the traveller where they were. But yesterday, the Sodomites would have stood against the world—yea, against their Maker. Now their ashes whiten their desolate plain. Such is the destruction of the city, that was full of people: yet all this is but a prologue to that destruction, "when the elements shall melt with fervent heat." When these souls, but just liberated from their burning clay tabernacles, and now beginning to suffer the vengeance of eternal fire, will rise with comparative innocence, and condemn the impenitent of the last days. "We, like you were the votaries of pleasure. We re-

jected one preacher; but you rejected thousands. Lot alone preached to us.—Arts, sciences, books—every thing preached to you. We insulted a man; you directly insulted a God. We prayed to idols; you tempted the true God with mock prayers. Our prayers were the result of ignorance; you knew you were in the presence of the Almighty Sovereign of the universe, and treated him with less sincerity and reverence than you would dare treat a fellow creature. We acted from feeling; you from knowledge. We never saw God's word; you pretended to make it the rule of life; and by living in a Christian land bore the name of Christian; now therefore, after having resisted such light, and sinned against the best of Beings, you are at last reaping the dreadful consequences." L.

[For the Monitor.]

"EARTHLY BLISS."

"The spider's most attenuated thread
Is cord, is cable, to man's tender tie
On *earthly bliss;* it breaks at every breeze!"
Young.

Is then our happiness held by such an uncertain tenure? The voice of God's truth answers, "It is;" experience sighs, "Yes;" the Philosopher gives assent; the Christian responds, "Even so." But are not our *dearest* objects exempt? our *loved* friends? Ah, no! If then thus slender is our hold on "earthly bliss," why such anxiety about it? Why waste "the golden moments" in pursuit of unsubstantial joys? Why plunge into the keen disappointment of ere long discovering that the objects of our solicitous pursuit have been bubbles? and that these bubbles have broken! We grasp at a shadow; but it eludes the grasp: we chase a phantom; but it flies! It has fled—and left nought behind but the *recollection* of what it *was!* Dimly is this remembrance pictured on the mind—the picture is fading—its colors are fleeting—they are gone!

And thus is it with all the objects with which we are conversant, and all the scenes in which we are actors on the stage of life. Rapidly follows one player after another,—till shortly, they all cease to act,—for death drives them from the stage, and the grand drama is wound up.

And what may this brevity of all sublunary bliss teach us? It teaches us to beware of delusion from the things, which dissolve at our touch—vanish at our gaze! It teaches us to seek "a building of God, a house not made with hands," "founded on the rock of ages," and "eternal in the heavens;" build there our hopes, and disappointment shall never mock them; lay there our treasures, and the whirlwind of the Eternal's wrath shall never sweep them away.

Leave, then, this scene so brief;—scorn to be bound by the attractions of a moment;—contemn the applause of ephemeral mortals:—for the applause they breathe is deadly as the desert wind; their false flatteries, as the blast of the fatal Samiel:* remembered in the agonies of death, they will be withering to the soul, like the shrieks of infernal despair.

Alas! soon, the momentary pleasures, you and I now enjoy amidst these earthly scenes, will be only "the memory of joys that are past—mournful to the soul!"

> "Of joys departed, ne'er to be recalled,
> How painful the remembrance!"

Therefore will we seek the joys which "never fade away."

(For the Monitor.)

CONTEMPLATIONS OF NATURE, CALCULATED TO PRODUCE A GOOD MORAL INFLUENCE.

If ever man resembles superior beings, it is when his soul is filled with sublime thoughts of the Deity, and

* A poisonous and destructive wind in Western Asia.

excited to an admiration of virtue, by reflecting on the exquisite workmanship of nature. It is then he seems to leave this earth, and, on the wings of contemplation, hover round the throne of God—the great fountain of unbounded intelligence.

Such was man's happy state in the golden days of his primeval purity. Unconscious of guilt, he beheld the whole face of nature decked in constant bloom, and the fruits that sprang spontaneously from the earth, became so many mementos of his Creator's wisdom and benevolence, and secured in return his gratitude and love. But the spoiler came; man fell;—and the glory of Eden was no more.

Nature mourns—still she is beautiful in tears. Though the frost has nipped the verdant foliage of the rose, yet there is a fragrance diffused round the spot where it once stood. It is not the momentary excitement of feeling, which we experience on approaching a grotto celebrated for its ghosts and supernatural appearances; nor is it the superstitious reverence, excited by the fancied sacredness of some verdant grove, and the fabled fields of Elysium, that can produce lasting habits of morality and virtue. It is when we view nature, in all its simplicity, and beauty, that the most durable impressions are made on the heart. The opening rose, the wild flower of the wood, the lily of the valley, and the towering oak of the mountain, are objects, that excite the sensations of beauty; while the lofty heights of the Andes, the snowy summits of the Alps, and the mighty oceans that roll below them, become subjects for contemplation, full of grandeur and sublimity.

If we pursue this train of reflection still farther, and contemplate this spacious earth, "on which such huge mountains rise, and vast oceans roll;" if we consider, that it moves, in its orbit, with the amazing velocity of more than a million miles a day; or if, leaving this earth, and rising higher and higher, we reflect on the unnumbered globes, that perform their revolutions through the interminable fields of ether; we must view with unutterable adoration, that Being, from whose forming hand they rolled at first, and whose unalterable

decree they never cease to obey. If there be any thing like virtue in man, he must be excited to the highest pitch of admiration, when he beholds a display of goodness so diffusive, of benevolence so expanding, and of power so stupendous. But here finite man is lost amid a vast concatenation of worlds and system; here he seems to be treading on the threshold of his helplessness; yet, raising his reverential eyes to heaven, he looks forward with lively emotions, to that period, when he will no longer frame inconsistent theories to account for the formation of the earth, but when he will see, as with the clearness of intuition, those sublime truths, which are wholly unknown to him, or which he must view, only as fanciful speculations, or as extravagant, and problematical hypotheses. PLINY.

(For the Monitor.)

THE SABBATH.

How welcome is this blessed day to every pious soul. There are two circumstances which render it peculiarly so to the Christian. First, it is welcome because it gives him more time than he can conveniently have on other days, for self-examination, meditation, and prayer.

Secondly, it is peculiarly welcome, because a Sabbath rightly spent on earth, is an emblem of that rest which remains for the people of God. In addition to these private privileges, he is permitted to assemble with the people of God in the sanctuary, there to hear from the ambassador of Christ the glad tidings of the Gospel proclaimed to perishing sinners. He contrasts his situation with those who know not the Lord, neither the Sabbath which he has hallowed.

He feels he is unworthy to be privileged above them, and is constrained to say, It is of the Lord's goodness that I am not left in ignorance of God, that I am not left in the darkness of heathenism.

But with what fond anticipations does he look forward to that eternal Sabbath which he shall spend with

angels, and the spirits of the just made perfect in holiness; where sin will no more annoy him; where the spirits of darkness will no more molest him; but where he will be clad in the robe of the Redeemer's righteousness, and have *his image* indelibly instamped upon him.

ANECDOTES.

FAITH IN GOD ILLUSTRATED.

I IMPRINTED on my daughter, says Cecil, the idea of Faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there." "Yes, Papa!" "And you seem to be vastly pleased with them." "Yes, Papa!" "Well now, throw them behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please: but you know I never told you to do any thing, which I did not think would be good for you." She looked at me a few moments longer, and then,—summoning up all her fortitude,—her breast heaving with the effort,—she dashed them into the fire. "Well," said I, "there let them lie: you shall hear more about them another time; but say no more about them now." Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst in tears with ecstacy. "Those, my child," said I, "are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what Faith is. I did all this to teach you the meaning of faith. You threw your beads away when I bade you, because you had faith in me that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his Word. Whether you understand it or not, have faith in him that he means your good."

COLONEL ETHAN ALLEN.

COLONEL ETHAN ALLEN was a bold officer in the American Revolution. He could face the enemies of his country with the most undaunted bravery, and in the field of battle, he never shrunk from danger. But he was an opposer to Christianity, and gloried in the character of an infidel. His wife, however, was a pious woman, and taught her children in the ways of piety, while he told them it was all a delusion. But there was an hour coming, when Colonel Allen's confidence in his own sentiments would be closely tried. A beloved daughter was taken sick—He received a message that she was dying—He hastened to her bed-side, anxious to hear her dying words. "Father," said she, "I am about to die: shall I believe in the principles which you have taught me, or shall I believe what my mother has taught me?" This was an affecting scene. The Intrepid Colonel became extremely agitated; his chin quivered; his whole frame shook; and after waiting a few moments he replied, "*Believe what your mother has taught you.*"

THE SIN OF SLANDER.

A MAN'S good name is like a piece of white paper, which, if once blotted, will very hardly be got out again, so as to leave no print of it behind. It is like a merchant's estate, long in getting, but lost in a moment; and when it is lost in the bottom of the sea, how shall it ever be recovered again? How circumspect, then, ought men to be in what they say of their brother, so as not to steal and murder his good name, which is as precious as life itself! The destruction of another's character is a sin that God will not pardon, unless the party that is guilty make restitution, which is a work not easy to be done: yet God will accept of endeavour, if faithful and industrious.

(For the Monitor.)

LORD BYRON.

I weep not that a foreign land
Received the poet's parting breath,
I weep not that a stranger's hand,
Pressed on his eyelids cold in death.

I weep not that his early bier,
Was slow and silent borne along,
Unwetted by a kindred tear,
Unfollowed by the sons of song!

I weep not that he passed away,
Ere age had quenched his eye of fire,
Who wishes a loved one to stay
Long in a world of ills so dire?

I weep—flow on, flow on, my woe,—
I weep so sweet a lyre unstrung,
The hand that swept its chords laid low,
Forever mute that tuneful tongue,

Before a grateful lay was given
To him who gave the wond'rous art,
Before a glowing spark of Heaven,
Had purified and rapt his heart.

I hop'd the UNCREATED FAIR
Would fix the minstrel's vagrant eye,
That gazing, wond'ring, kindling there,
He 'd tune his harp to strains on high;

I hop'd that they who watch'd his bed,
When agony and death were there,
Would see a tear of sorrow shed,
Would hear a faultering, dying prayer!

I hop'd—alas my hope was vain,
With dread eternity in sight,
He 'd give those pages to the flame,
At once so deadly and so bright.

I weep because his closing eye
Beheld no visions from above,
There mingled with his latest sigh
No hallow'd symphony of love!

Ye sons of song, come twine the bays,
Of laurel and of hellebore,
To crown a genius bright and base,
Shall charm and curse till time is o'er.

HENRIETTA.

(For the Magnet.)

TIME THE UNIVERSAL COMFORTER.

When sorrow swells the aching breast,
And rankles deep her poisoned dart,
The spirits droop, by care depressed;
And poignant anguish rends the heart;
O! where shall mortals find relief,
A solace for the pang of grief?

To pleasure's smiling scenes they fly,
And drown in giddy mirth their woe,
Or in the arms of friendship sigh,
While tears of mutual sorrow flow;
And this their woe may sooth awhile,
And bid the passing moment smile.

But vain is pleasure's giddy round,
The soothing smile of friendship vain;
No balm they yield for sorrow's wound,
No solace for a heart of pain;
'Tis Time alone imparts relief,
And smooths the furrowed brow of grief.

He bids the mourning spirit sing,
The pallid cheek with lustre glow,
And scatters from his balmy wing
An antidote for ev'ry woe;

Alike he smiles on lowly fate,
And courts where monarchs roll in state.

When borne by fortune far away
From all a feeling heart adores,
In foreign climates doomed to stray,
Or tost where troubled ocean roars,
Time wings us back with fearless flight,
To scenes where kindred souls unite.

Let friends forsake, let foes assail,
And fly those hours that found us blest,
Fond hope no longer pierce the veil,
That shrouds the peaceful bourne of rest,
These transient ills shall Time control,
Friendship restore, and grief console.

'Tis he unroll the scroll of fate,
Reveals to man futurity,
The anxious soul frees from a state
Of dubious uncertainty;
Far, far removes life's gloomy cares,
And to his home the pilgrim bears.

O! there shall ev'ry sorrow fly,
Be wiped away the tear of wo,
Joy beam from ev'ry sparkling eye,
From ev'ry tongue sweet anthems flow,
Life's vain illusions all be o'er,
And happy spirits sigh no more.

B.

TO CORRESPONDENTS.

We admire the spirit of F. P.'s piece, but after deliberately weighing the question, we think its practical merits will not justify its insertion on our pages.—Philaphysis, and some other communications, have been received.

THE

MONITOR,

DESIGNED TO

IMPROVE THE TASTE, THE UNDERSTANDING,

AND

The Heart.

VOL. II. DECEMBER, 1824. NO. 12.

CONTENTS.

Hints to Youth 399
Biographical Sketch 399
Effects of light reading 407
Selfishness not the source of virtuous actions 409
Extract from a sermon . . . 412
Bible Class in North Middleborough 416
Bible Classes in Salem 418
Earthquake in Sicily 421
Select Sentences 424
Close of the year 424
Industry 427
Poetry.—Celestial Firmament 428

PRICE ONE DOLLAR, IN ADVANCE.

Boston:

PUBLISHED BY CUMMINGS, HILLIARD & CO.

NO. 1 CORNHILL.

Printed by Hilliard & Metcalf.

1824.

PROSPECTUS

FOR THE REFERENCE BIBLE.

This work will contain an accurate copy of the common English version of the Scriptures, with References and a Key Sheet of Questions, historical, doctrinal, and practical, designed to facilitate the acquisition of Scriptural knowledge, in Bible-classes, Sunday schools, Common schools, and private families. Besides the References and Key, it will contain a Syllabus of Townsend's Chronological arrangement on the basis of Lightfoot's chronicle;—a correct and elegant map and table of Scripture Geography;—a table of the Scripture proper names accented for pronunciation according to Walker's key and rules, with the etymological meaning given where they are deemed of importance;—a brief table of Scripture chronology, and another of references to passages in the Old Testament, where prophecies are either recorded or their accomplishment narrated. The whole shall be printed from new types, cast expressly for the purpose.

CONDITIONS.

1. One edition will be printed in the Diamond size, on the fine quality of paper which can be procured. It will contain volumes, and will be delivered to subscribers done up in boards, two dollars and fifty cents *per* volume, including a volume of Psalms.

2. Another edition will be printed in Royal 18mo size, on paper in two volumes, bound in plain sheep, and delivered at a dollar per volume.

3. The work will be published as early as the Editor's health and other circumstances will admit.

☞ Gentlemen receiving subscription papers are requested to attach a strip of writing paper to the Prospectus, suggesting some suitable persons to obtain what patronage they may conveniently solicit; and, a few weeks after receiving them, send them, together with the names, to Messrs. Cummings, Hilliard, & Co. Boston, Messrs. Riley & Co. New York; or Mr. E. Littell, Philadelphia. A copy will be given for every sixth copy for the trouble of obtaining subscribers, and collecting and remitting the money. The Clergy may have the volume of these publishers at low price.

THE MONITOR.

VOL. II. DECEMBER, 1824. NO. 12.

(For the Monitor.)

HINTS TO YOUTH.

YOUTH, like every other period of life, has peculiar temptations and needs peculiar cautions. It is a season of inexperience, of high hopes, and pleasing anticipations—a season of restlessness and rash adventure. The passions are ardent; the imagination vivid, excursive, and untractable; the mind, often precipitate, and scarcely able to brook salutary restraint. With a full flow of animal spirits, the youth is ever liable to be hurried away, as by a tempest, into scenes of untried and unexpected difficulty; where he either sinks in despondence, relinquishing his schemes, rational as well as visionary; or rushes to strike at once the decisive blow, and is himself prostrated by its violence. His pride scorns submission; and what he has rashly undertaken, he haughtily urges on at any peril.—*This* youth should be cautioned to moderation. Soaring awhile on his waxen wings, and hovering in mid-heaven to the admiration of the vulgar, he must expect soon to sink down, covered with shame, the pity of the discerning, and the contempt of his former admirers. A warm temperament is one element of greatness. Zeal and enthusiasm are a pledge of success in a bold enterprise; but unless held in check by sound judgment, they become fanaticism and are the sure precursors of defeat.

Imagination presides in all his deliberations; painting often in unreal colours of hope or discouragement whatever he contemplates, investing with ideal beauty and charms what he wishes to regard as lovely; and clothing with additional deformity what he already detests. He examines nothing coolly, or justly. What-

ever meets his fancy at first glance, never displeases him; for he identifies it with his own notions of what it ought to be. His own mind furnishes every deficiency, and prunes off all that is redundant, till it becomes to him the very creature of loveliness which his imagination had before sketched in the lines and proportions and colouring of perfection. In this delightful illusion his heart revels, and by it is darkly bound. Reason has no power to release, and conscience none to undeceive; for reason, conscience, principle, and instinct are all enslaved to the same mimicry of the fancy. Accident may break the spell. Heavenly illumination may reveal the reality. But, while the sober realities of life are less amusing and less vivid than the brilliant and lovely creations of imagination, there is little hope that the ardent youth, who has thrown the reins upon the neck of passion will be rescued by any power of self-control. Wisely did the king of Israel, who had experienced somewhat of this imbecility, caution the young man: "Keep thy heart with all diligence; for out of it are the issues of life. Ponder the path of thy feet, and let all thy ways be established."

Other youth there are who think too meanly of themselves, and by suppressing what is impetuous in their temperament, become on the other hand spiritless and cold. They attempt nothing, and accomplish nothing; never lead, and follow only with faltering steps. They strike out no daring designs, and support the plans of others with a cowardly spirit. In the benevolent doings of the day they rejoice; but, born as they imagine to nothing higher than the exercise of the milder virtues, and marked out to little or no influence on the moral destinies of the world, they live and die, and are satisfied to live and die, within the little circle which their timidity had prescribed for them.—To the cultivation of the bolder graces we would urge this youth. No fatality makes us what we are.

> Men at some time are masters of their fates;
> The fault, dear Brutus, is not in our stars
> But in ourselves, that we are underlings.

These youth are in the extremes. The one is tame,

the other violent; the one inert, the other abounding in deeds of pith and moment. The former is faulty, as a cool calculator, who deliberates till the time for action is past; the other, as a wellmeant enthusiast who acts by the impulse of the moment, conceiving, executing—and defeating a project all in a breath. The one is trembling and fearful, as the hare of the mountain; the other is as the horse that hath thunder in his mane; "he mocketh at fear and is not affrighted, neither turneth he back from the sword."

These two characters blended make the useful man. Either alone does nothing, or worse than nothing. The princely ship is indeed driven rapidly by fierce winds which mock the ruling power of her helm; but is constantly in danger of driving on rocks and dashing in fragments. Violent emotion must be held firmly by sound judgment; no tempest of passion should be allowed to agitate the mind above entire self-control. And, on the other hand, excessive caution should not forever exile emotion. Becalmed, the ship rocks heavily, but without progress.

Judgment and emotion combined make the man.

G.

BIOGRAPHICAL SKETCH, CONTINUED.

On Wednesday after his ordination, accompanied by a friend, his wife, and sister, he set off for Cincinnati to administer the sacrament of the Lord's supper in the Second Presbyterian Church. In the evening, agreeably to appointment, preached in Franklin, 15 miles from Dayton. The next evening we reached Cinninnati. On Friday evening Mr. Wilbur preached a preparatory lecture, from Exodus xix. 10, 11. The next day he complained of a pain in his head and stiff neck; supposed he had taken cold the preceding evening. He studied very hard part of the day and late at night; as it was the first time of his administering the ordinance, he had a great deal of preparation to make. The next day he preached on the sufferings of Christ, and administered the sacrament; there were two tables

which made the service more laborious. He complained much in the afternoon, but was prevailed on to preach in the evening, for Mr. Wilson, and baptize his child. Monday afternoon attended the meeting of the Female Benevolent Society; spoke at some length, prayed, and sung. In the evening attended the Monthly Concert of prayer; spoke from these words, *Thy kingdom come*, and concluded with as fervent a prayer as ever I heard him make. On Thursday commenced his journey homeward, and arrived on Friday at Dayton. Mr. Wilbur was very ill; we sent immediately for a physician. From this time he never sat up except to have his bed made. He would not give up the idea of preaching till Saturday morning. On Friday he said I fear I shall be badly prepared for the Sabbath. I should be thinking on a message for my people. On Sabbath he requested to have writing materials brought him, sat up in bed, and wrote a short note to be read in church. He was quite exhausted with the exertion, and seemed overcome with the thought how soon his strength had failed. He mentioned what he had done the Sabbath before, and "there," said he, pointing to the note, "I have sent my dear people all the strength I have." He requested me to get the Christian Observer, that he might select a sermon. I read him several texts and the divisions, and he selected one to be read in church. He said he feared he had been too much taken up with the affairs of this world; had not devoted himself enough to his Master's work, and now the Lord, as a chastisement, took from him the privilege of bearing his message to the people; said he hoped he should improve by the providence, and be more engaged than ever he had been for the salvation of precious souls; he feared he had felt too indifferent while he declared the counsel of God, whether men would hear or whether they would forbear; that he had not wrestled hard enough with God for his blessing on the word spoken. He hoped his family would improve by the chastisement and be a family devoted to God; be less encumbered with the things of time, and think and speak more of the concerns of our

souls, be able to adorn the doctrine of God our Saviour in all things, be examples to the flock over which he believed the Holy Ghost had made him an overseer, be more fervent in spirit serving the Lord. In this strain he frequently talked with me as I sat alone in the room with him. O had I thought how soon he was to be taken away, how much more anxious should I have felt to treasure up his words in my mind! Through the next week he was too ill to be able to converse much, being constantly under the operation of medicine. He several times remarked, "I never knew how poor a place a sick bed was to make preparation for eternity till now; thanks be to God who enabled me, before I was laid on a sick bed, to examine the foundation on which I was building for eternity." He frequently expressed his surprise that his thoughts were not placed more on God, said his mind wandered so he could hardly command it to offer a prayer of any length. He frequently repeated the two first verses of the 20th Hymn of the 2d book of Watts.

"Why is my heart so far from thee," &c.

About Thursday he began to be flighty,—frequently imagined that persons came to him to have their children baptized. This I suppose arose from the knowledge that a number of persons in the congregation were waiting till he should be ordained, to have their children baptized. One night in particular he appeared to address himself to some one, and said, "I am not able at present to baptize your children; are you acquainted with the nature of the ordinance?" He then paused as if for an answer; and then went on to explain the nature and design of baptism; the duties incumbent on those who presented their children for baptism; the privilege it was that children might thus in their infancy be admitted into the church. He quoted quite lengthy passages of Scripture in proof of what he advanced, and concluded with,—"Sir, I believe I have said all I am at this time able to say; when I am able, I will with pleasure comply with your request." On Sabbath he dictated a note for me to write to the congregation, mentioning

that though God in his providence prevented the under shepherd from meeting with them, the great Shepherd of Israel would be in the midst of them; desired an interest in their prayers, and said he should meet them at a throne of grace; and selected a sermon to be read. He never seemed to entertain an idea but what he should recover; said he hoped he should not be impatient, but wait the Lord's time; spoke of the goodness of God in giving him such uninterrupted health in time past. The interest of the Second Church in Cincinnati seemed to lie with much weight on his mind. He often addressed an eminently pious woman of our acquaintance with such questions as these, supposing her present. "Does not the Lord Jesus appear very precious to you? Have you not found great support under affliction, from the promises contained in God's holy word?" And he would seem as well satisfied as if he received answers. On Friday, when I came up from breakfast he said, "Mary, there has been a man, an old man, here, who says he has been working for you, and you will not pay him. My dear, if he has been working for you, he should be paid, for the Scripture says, '*Thou shalt not sleep with the wages of an hireling*,' and we should be very circumspect that our good be not evil spoken of; indeed, he said things of you that I felt so vexed, I was going to strike him, but remembered a minister should be no striker." This was all the effect of his imagination, for no one had been in the room with him. Throughout the day he talked much of a delightful influence that filled the room, said it made him perfectly happy, and was surprised I did not feel the same effect from it. I asked him to describe the feeling, but he replied, that it was impossible, it was beyond description; if I could not feel it myself, he could give me no idea of it. This feeling he mentioned to the doctors and papa. In the evening, about seven, the doctors came in; I had been flattering myself all day that Mr. Wilbur was better, but I saw by their looks he was worse. I followed them down stairs and begged to know candidly what they thought of my dear companion, and received the overwhelming intelligence, that

there was little hope he could live till morning. To me it appeared a duty to inform Mr. Wilbur of his situation; it was a hard task, but I thought no one could do it in a way so little calculated to shock him as myself. I exerted myself, and I trust looked to the Lord for strength in this trying hour; and he whose promises are yea and amen, and who never disappoints those, who put their trust in him, was pleased, in the richness of his grace, to lay no more on me than he enabled me to bear. In as gentle a manner as I could, I gave him the information, which to me was so distressing. He asked, "Is this the opinion of the doctors?" When informed it was, he lifted his hands and eyes, and said with the greatest composure, "The will of the Lord be done; my views are not as clear as I could wish, but I have that hope which casteth out fear; I trust to me to die will be gain. The trial, my dear, of leaving you is one I never anticipated; I have thought my mountain stood strong; you must look to the Lord, he is able to support you; now is the time to claim his promises; he can be better to you than any earthly friend. I can resign you with confidence to his hands, who is faithful and true." Just then papa and his sister came into the room. "Well, Col. Beatty," he said, "Mary tells me the doctors think I shall take leave of you all and this world before the light of another morning, and my own feelings speak the same language. When I am gone, you will see these dear women safe back to our friends. I could wish to live to preach Christ to this dear people, to do something for the good of the church; but Zion will be true, the Lord is able to raise up instruments to do his work, or work without instruments." He then mentioned books which he wished given to his friends.

Several of the congregation, whom the news of his danger had brought to the house, came into the room; he spoke with much affection to them, charged them to try and keep up the Sabbath school; spoke of the importance of it to the church; commended his family to their kindness; and said many things which the agony of my mind prevented my retaining. About eleven he seemed to go into a stupor, and we thought took no no-

tice of any thing; but when at my request one of the elders prayed, when he concluded Mr. Wilbur added, *Amen.* On saturday morning he appeared very low, his senses wandering. About nine o'clock the room became crouded with his weeping people, when to the surprise of all present he said, "Let us address the Throne of Grace," and made a connected fervent prayer for the "lambs of the flock," as he frequently termed them. Notwithstanding his extreme weakness he prayed in so audible a voice as to be heard down stairs. In about fifteen minutes he said, "There is a duty in prayer;—there is an advantage in prayer;—there is a privilege in prayer;—there is a pleasure in prayer; let us pray." This prayer was for the church. Three times afterwards he prayed, and always prayed for preparation for death, and support and comfort in that trying hour. He took no notice of what was passing in the room, though it was crouded with those who came to take their last look at him while life remained. He was very flighty till midnight, and talked a great deal. At that time he fell asleep, and slept till two o'clock on Sabbath morning; he woke perfectly rational. He looked at me a moment and then said, "My dear, I am still with you; what time is it?" On being informed, he said, "This is the day the Lord arose; perhaps he means me this day to enter into rest; to meet with that great congregation which never breaks up. Mary, when I am gone, do not grieve for me as one without hope; it will perhaps be good for you to have borne the yoke in your youth. We hoped when this union was formed, it was not for time only, but eternity. Our separation, if we are but united to the Lord Jesus, as I hope we are, will be short; a few more days and this separation, now so painful to our natures to bear, will be ended, and we shall meet where parting is known no more. I can leave you with him who is the widow's God, the Father of the fatherless. In a few hours promises will be yours to claim which till now you had no right to. Let this providence wean you from the world; I fear you are too much attached to it; do not think I wish to wound your feelings by saying so; I only wish to warn;

his world is an unsatisfying portion; one hour's communion with God is worth all the pleasure the worldling can boast. I hope, my dear, you will feel submission to the will of the Lord, and the firm faith that infinite wisdom orders all things right. He is taking away your earthly prop, that you may lean more on him. Cast your cares on him, for he careth for his children." He then called for his sister, gave her his parting advice, sent messages to his father, my mother, and our brothers and sisters, and several of his friends. When I mentioned some of our friends that I hoped he would meet in heaven, he said, "Yes, and that Saviour, who, not having seen, I love." He then expressed a wish to see Capt S., one of the trustees of the church, who was called. He said, "I hoped to have preached the gospel to this people myself, but the great Head of the Church seems to order otherwise. I wish to give you some advice in regard to the church!" Capt. S. burst into tears, and said, "O! Mr. Wilbur, I hope you will be spared to us yet." He answered, "It has for many years been the desire of my heart to be instrumental in building the house of the Lord, but he knows what is best, and orders all things well. When I am gone, try to have my place supplied as soon as possible. I would advise you to get a young man from the Theological Seminary in Princeton; they have great advantages and are well instructed." He then asked me if I thought of any one in the Seminary, who would suit the Dayton congregation. I told him I did not feel competent to judge. He then requested I would get him the catalogue, and read to him who were there. He added, "How surprised they will be in the seminary, to hear I am in eternity!" To the pious who came in, he administered comfort, and told them he felt strong faith the Lord would not leave them long without a pastor. To one, who told him how much she looked to him for comfort and support, he answered, "You will now learn to lean on the Lord." He took the hand of one young man, and, with much affection, thanked him for his attention to him, then said, "I fear you are too much like the young man in the gospel that Jesus loved; he lack-

ed the one thing needful. Try to seek it." To another, "I think you have been for a long time seeking the Lord; how long halt ye between two opinions? If the Lord be God, follow him." In this manner he continued to speak to every one that came into the room, till the doctors begged him to cease, as they had some faint hopes of his life, and thought he would exhaust himself. He said it was a duty to use every means to preserve life; that though he was perfectly willing to die, yet he rather wished to live that he might preach the Gospel. After lying still for some time, he groaned. I asked him if he felt any pain, "O no," he answered, "but the views I have of the exceeding and eternal weight of glory that is before me seem too much to bear in the body." Soon after, the Rev. Mr. G—— of Lebanon came. Mr. Wilbur seemed much rejoiced to see him, and said, "You will give my dear people a sermon. Mr. G—— went to prayer with him, but the doctor did not allow him to speak much, as he appeared exhausted with the exertion of the morning. On Monday he asked me what I thought of him; I told him I thought he was near entering on the rest that remained for the people of God. "This is a delightful thought," he answered, with a sweet smile; "but I cannot think so; are not God's people engaged in prayer for my life? and does not the Lord hear prayer?" I replied, "Undoubtedly, but does not always answer it in the way we expect." He said, "I know that." I said, "You wish to live, that you may do good to the church; perhaps the Lord may bless your death to your people, more than he would the labours of a long life." He answered, "The providence of God looks so mysterious, that I should be for ten years preparing to preach the Gospel, come all this distance from our friends, just be ordained, and yet never permitted to administer either of the ordinances to my own people. I feel a strong faith that this sickness is not unto death, but for the glory of God; and that I shall yet go up to the sanctuary, and preach the Gospel." I asked him if he felt willing to die, if it was the Lord's will. He answered, with emphasis, "Yes! this hour, if it is his will, I would go with joy." Through the

day he spoke several times of the faith he had, that he should recover; and said he thought, if the people were engaged in prayer for him, the Lord would spare his life. He was so extremely weak and low, that the doctor would not permit any to be in the room, except those who were necessary to attend on him. I sat by him alone for some time, and could speak but few words at a time. He seemed much affected with my affliction, exhorted me to lean on the Lord, and said he was praying for me. Through the night he was somewhat flighty, talked much of preaching, and asked with anxiety several times, "*Am I not a minister of the Gospel?*" and seemed pleased when assured that he was. There was no visible change in him through the night, and in the morning his friends began to entertain strong hopes of his recovery. While the family were at breakfast he seemed restless; wished me to raise him, and let him sit up; but on my telling him he was too weak, he said, "You know what is best, I will lie still if you request it." I walked across the room to get a drink for him; when I spoke to him he did not answer, and I saw a change in his countenance. I ran down stairs and called the family. I then put my arm under his neck, and taking hold of his hand, asked him if he knew me to press my hand; but all consciousness was gone, and in a few minutes he resigned his spirit into the hands of him who gave it, without a struggle, and entered into the joy of his Lord on the 29th day of September, 1818.

Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them.

(For the Monitor.)

EFFECTS OF LIGHT READING.

"And with empty pictures feeds his mind."

The poet and novelist have of late taken the place of the philosopher and metaphysician. Instead of the rough and unpolished language of Locke or the obscure

yet expressive langage of Butler, we now have the soul-ravishing poetry of Byron, the beautiful, tender, and melodious strains of Moore. Nothing will now meet the public taste unless it comes attended by the imposing harmony of flowing numbers. The zephyrs must now breathe the most exquisite perfumes, and the trees be dressed in eternal verdure. The charms of fancy and the attractions of novelty are the necessary attendants of every performance, whether grave or gay, whether delivered from the pulpit or the bar. Works of taste are now sought with avidity, and read with enthusiasm. The language of public opinion is, leave the cold retreat of sound philosophy, and range uncontrolled in the region of fancy. There you may find imagery and combine forms which have no existence except in your own imagination. There you may find gems to dazzle, and flowers to delight the eye, music to arouse, and melody to sooth the soul. It is true that the men of the present age choose rather to be dazzled by a meteor which fancy has kindled, than to be transported by the representations of solemn reality. While reading a sentimental tale or fictitious narrative, their very hearts seem to be on fire, they weep to extinguish the flame, and then, as if their sympathetic souls were satisfied, they rise to view with more than stoical indifference the same wretchedness in real life. The mind which is accustomed to factitious excitement, never arises to that degree of enjoyment, which is common to ordinary minds, unless it is first aroused, elated, dazzled. If a young man would now receive the public applause, he must be acquainted with the details of history, he must know at least the names of a score of modern novels. Even the sons of Levi must become students to the far-famed Waverley. They must have read Byron's last poem, or at least the last Canto of his Don Juan, though they have never heard of the labours of Edwards or Fuller. These worthies may be neglected, but it would be downright sacrilege never to have been rapt by the noble extravagance of Shakspeare's fancy. A poem or play is read for the harmony of its numbers, the beauty of its style, or the elegance of its expression; but it ex-

cites no kindred emotions in the soul, because the length and breadth of the author's meaning is not understood. The influence of such a course of reading, upon the mental powers, is not unlike that produced upon the body by luxury and intemperance. It creates a disrelish for all solid nutriment. The imagination becomes heated by an unnatural force. The mind is forcibly warped from the bias of nature; the genius, instead of growing like a vigorous tree, extending its branches on every side and bearing delicious fruit, withers, because it has no depth of earth in which to extend its roots or fertility of soil from which to derive the necessary nourishment and support. It creates a slavish attachment to the particular form of an author's expression. It destroys all that independence of thought and originality of conception, which are so essential to an inventive genius. It paralyzes every noble effort of the mind. It will enervate those powers, the exercise of which is necessary to the production of any thing great in philosophy, poetry, or eloquence. The mind must act free, and uncontrolled. Close thought and a thorough investigation of its own powers alone will prepare the mind to disclose any thing worthy of praise or commendation. A man must be able to depend upon his own resources; he must not fear to take the pickaxe and dig for the pure and unadulterated gold, though the labour may be severe, yet the exercise will give vigour to his mental powers. Though he may wave the pleasure which the careless perusal of the works of taste might afford men, yet in the end he will reap a harvest from the seed, which his own hand has planted.

ADONIRAM.

(For the Monitor.)

SELFISHNESS NOT THE SOURCE OF VIRTUOUS ACTIONS.

IT has been said by an infidel philosopher, that self-love is the spring from which all our moral duties and

affections flow; that a man's self is the centre of that system around which all his thoughts and actions revolve. He has, of course, denied the exercise of disinterested affection, and the existence of disinterested benevolence. In his system the pure benevolence of the gospel has no place. The love of a Paul must degenerate to the selfishness of a Hume, and the benevolence of a H[illegible]rd to the narrow-mindedness of a Shylock. The moral character of these men must be the same, for they were actuated by the same motives, and governed by the same principles; and it is the motive which stamps the character of the action. If it be true that every man is governed, in every action, by selfishness, there is no more praise due to the heavenly minded Martyn for his labours of love, than to the cruel Nero for his bloody persecution. If it be true that selfishness is the moving cause to every action, the glory of God never presented a single inducement to the Apostle Paul to preach and defend that religion, which was to the Jew a stumbling block, and to the erudite Greek, foolishness: that "charity which seeketh not her own," never led him to self-denial, never called forth a single sigh, nor a single exertion, for his kindred according to the flesh. Can it be that selfishness induced this devoted servant of God to endure perils of waters, perils of robbers, perils by the heathen, perils in the city and in the wilderness, perils by false brethren, weariness, hunger, cold, and nakedness? Can it be that selfishness inspired the martyrs with courage to endure the scourge and the prison, to triumph amidst the light of the fagot, and smile at the point of the sword? No, it cannot be. Nothing but an imperious sense of duty, united with a firm and unshaken belief, that the cause of God would be injured, and his glory tarnished, could have induced these men to suffer persecution and death, rather than waver from the faith and submit to the fooleries of heathen superstition. There are men whose lives are governed by better principles than those of selfishness. There are men with whom "to do the will of God is more than their necessary meat and drink." Such a man was Brainerd. Hunger nor thirst,

cold nor heat, could never deter him from the noble enterprise which he had undertaken for the conversion of the sons of the forest. Was it selfishness which induced this faithful missionary to exchange the happy retreats of civilized life, for the wretchedness and misery of the sons of the chase? No, he felt for their eternal interest, he hoped by his labours to raise one more aspiration of praise to his Father and his God. Nothing but a sense of duty could have made him a *voluntary* exile from his native land, and supported him amidst wretchedness and death. Nothing but an unwavering confidence in God, kept him from sinking under his labours; and nothing but the glory of God would have urged him forward to the discharge of duties, in the way of which so many difficulties were opposed. This is not a solitary instance. There are many others whose names are recorded, not in the chronicles of fame, but in the records of heaven. There are many others who are now enjoying, not the reward of their *selfishness*, but the happiness of those who have *glorified God*, by activity and devotedness to his service. Let not that man claim the name of Christian, who makes himself the centre of his own system, whose every thought and action is bounded by the narrow limits of his own private interest, whose heart has never expanded with the pure benevolence of the gospel, and been called to act by the glory of God, and the interests of his kingdom. If it be true, that selfishness is the moving cause to every action, why is the Christian urged to deny himself? why is it necessary that he should sacrifice personal ease to universal good? Is it expected that a Christian will act without a motive? It cannot be. But the very moment that he obeys these injunctions, he looks beyond himself, and consequently acts without a motive, if selfishness is the *only* spring from which moral affections and duties flow. Let us not, then, suppose that selfishness is the only spring to virtuous action, but let our thoughts and affections be placed upon God, for whose glory we are commanded to do and suffer all things. ASHER.

EXTRACT FROM A SERMON,

Delivered at Saugus, by Rev. Hervey Wilbur, the first Sabbath after his commencing his duties there as the Principal of a Classical Seminary for Young Ladies. The Text was selected from Prov. xix. 2. "That the soul be without knowledge, it is not good." After expounding and illustrating this thought of the wise man, the preacher proceeded,

2. To point out some of the duties devolving on those who have influence over the education of others. In this commonwealth, there is a great responsibility resting on towns in their corporate capacity. They should make suitable provisions for good schools, well regulated, well instructed, and well supplied with elementary books. It is a gross mistake to calculate, How can some knowledge be given at the least possible expense? It should be the inquiry, How can the greatest sum of useful knowledge be given with the means in our power to use? Those who have the superintendance of schools should encourage great efforts to be made to excite a thirst for knowledge. Without such thirst in the scholars, little progress will be made in useful knowledge in school, and none is likely to be made out of it. By instructers of schools, great and unwearied pains should be taken to inform the understandings, invigorate the memories, and interest the feelings of their pupils. Without cultivating the memory, little knowledge can be long retained in the mind. Without cultivating the understanding, things committed to memory will be of little use. Without interesting the feelings of the young, time will not be employed to the best advantage, nor the value of useful knowledge seen.

The time of young children entrusted to the stewardship of school teachers, is a trust of great responsibility. If not rightly employed, through the ignorance or negligence of teachers, the mines of Peru cannot repurchase one day of it. If bad habits of study are formed, golden months of life may be expended to unlearn those habits, or they be found inveterate. These considerations should produce a trembling solicitude in the instructers of children and youth, to do all

that is practicable in expanding the capacities, and arousing the energies of their pupils' minds. And their efforts ought to be constantly seconded by parents and guardians, that children may see depicted in every countenance around them, an anxiety that their invaluable moments should not be misimproved.

The parent should never suffer a trivial expense in necessary elementary books, in his power to obtain, to obstruct the progress of his children in acquiring useful knowledge. Besides, the evils of ignorance, and the advantages of knowledge, should be frequently spread before the young, in the school and at home. But I may not enlarge on these particulars, for I must not fail to expand more fully the duty of communicating religious knowledge to the young. In this business, the parent is under the most sacred obligations to take the lead. As early as children can be made to know any thing of God, unwearied pains should be taken to convey to their minds a knowledge of their relations and obligations to him, with those religious truths the most important, the most easy to be understood, and those most useful for their years. The command of God to parents is imperative: "These words," (the truths and language of inspiration) "shall be in thine heart, and thou shalt teach them diligently unto thy children, when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." The parent who looks on his children, and recollects that they have immortal souls within them, which are receiving moral influence from him daily; how can he do otherwise than feel anxious to do all in his power to communicate needful religious knowledge to them? How can he do otherwise than feel a trembling solicitude that his examples may not counteract his instructions? How can he refrain from pouring out his heart to God for wisdom and grace to enable him to train his children in the nurture and admonition of the Lord? If he feels as he ought on this subject, will he not be desirous of having his efforts for the religious improvement of his children seconded in all the places of instruction to which he sends them?

When he calls to mind that he must one day meet his children before the judgment seat of Christ, there to render an account of what he has done in person, and by others, for the religious improvement of their souls, where is the parent that dares to neglect the religious education of his children himself, or entrust them to the care of others whom he knows will neglect it? O that all parents had their eyes so fixed on the scenes of the great day, and on the commands of God, as never to neglect their children's souls.

But religious instruction does not exclusively belong to parents. Teachers of schools have more to do than merely communicate the first principles of science. A measure of parental duty devolves upon them, and an important part of that, is to communicate religious knowledge. I do not mean that a large proportion of the time in school should be devoted to religious instruction. No. A *few words* from the heart of the instructer, adapted to reach the hearts of the pupils, tenderly and judiciously introduced, might be of incalculable importance for promoting the religious welfare of the children. If these instructions were enforced by christian examples, and pious prayers, what instructer can tell but the felicity would be his, to have children, once entrusted to his care, come and lay their hands on his head, on the hills of salvation, saying, this is the blessing of those ready to perish? Besides, many present beneficial effects may be witnessed from such a course of conducting schools. What motive so likely to arouse children to improve their time, as to be frequently reminded that all their time is God's time, and he will call them to an account for the manner in which it has been spent? When this motive is seen to govern the teacher, it can scarcely fail to produce an effect in the scholar.

Ministers of the gospel are in duty bound to do much in person, and all in their power by influence, to promote useful and religious knowledge among the young. They ought habitually to feel and act under the influence of the aphorism in the text. Besides, what employment can be more congenial to the feeling of every

pious mind, than to be engaged, as opportunities present, in communicating religious knowledge to others—in leading the ignorant and wandering mind to God, and heaven, and happiness? If angels are ministering spirits to the heirs of salvation, none should consider it beneath them to minister to the edification and salvation of their fellow mortals. What if some soul should in the great day be found on the right hand of Christ, in consequence of special efforts in giving religious instruction to the young? Would not this amply repay a life of toil and unwearied activity? We have abundant reasons to rejoice in the new and vigorous efforts making for extensively diffusing the knowledge of eternal truth, and making the young, from infancy, intimately acquainted with the word of God.

[For the Monitor.]

BIBLE CLASS IN NORTH MIDDLEBOROUGH, MASS.

Soon after my settlement in the ministry in this place, in 1817, I appointed meetings to catechise the children. Within a few years after we established Sunday schools, which were well attended and evidently useful.

But it was not till last summer, 1823, that an attempt was made to organize a Bible class—an undertaking respecting which I had many doubts and fears about immediate success. As there were at that time but a small number of young people among us who were hopefully pious; and as far as could be discovered with regard to others the moral current was setting strongly another way, towards the vanities of youth and the amusements of the world, I had serious apprehensions of failing in the attempt in undertaking to embody them into a society for searching the Scriptures.

But, for the encouragement of others in like circumstances who may have similar fears, I can with gratitude inform them, that, though I knew it not, the Lord had prepared the way. No sooner was the proposition made, and the time of the meeting announced, than nearly seventy youth came forward and enrolled them-

selves as members of the class. I have since ascertained that for some time previously a number of these young people had been seriously affected, and had been constrained by their feelings to search the Scriptures; and that nothing could have been more appropriate, welcome, and useful to them than such an institution, to facilitate their inquiries. Nor did the regular period for the second meeting of the class arrive before the Lord was pleased to pour out of his spirit, and a revival of religion commenced. The revival, however, was general in the parish, though the members of the class shared largely in it—as of the number of between sixty and seventy, which we charitably hope were converted, nearly half were members of the class.

Our class meetings are once a fortnight, are generally well attended, and promise usefulness.

My manner of conducting them is as follows. Every meeting is opened and closed with prayer. Wilbur's Reference Testament is used as the text book. A lesson of a chapter or more given out at a previous meeting is recited and discussed by questions and answers, and concise passing remarks. Dissertations of the members are then read, followed by such questions as they are disposed to ask respecting any part of Scripture—more especially the part under consideration. I then give a concise, plain, practical exposition of the lesson—taking special care to illustrate the subject by comparison, when needful, so simple and easy of comprehension, that the least elevated capacity or youngest member can scarcely avoid understanding it. I then close by dwelling upon some prominent important truth, endeavouring most affectionately and solemnly to impress it upon the conscience and the heart.

This plain practical manner of inculcating religion among youth, and in public addresses to promiscuous assemblies it is believed has the most salutary and lasting effect.

The not unfrequent complaint that ministers "shoot over the heads" of their hearers, and that many children and young people attend public worship with very

little religious advantage, is not destitute of foundation, nor without occasion for regret.

The labours of many learned and good men are nearly or quite useless to a large proportion of their hearers, for the want of simplicity.

Well acquainted with science and theology, and familiar with technical phrases and distinctions, how many of the learned forget that the greatest part of their hearers have never been classically taught; and that never having had their minds logically disciplined, nor accustomed to abstruse speculation, they are not prepared to travel through a train of fine-spun metaphysics, or understand a learned, abstruse disquisition. And it is believed that simplicity of style is of peculiar importance in the instructions of Bible classes, Sabbath schools, and on all occasions where children and youth are addressed. Nor does it exclude attention to style, or taste; or any ornament whatever connected with learning or religion, that is worth possessing.

And when we consider that the rising generation is the hope of the church and of the state, and that whatever may be done by the means of education and of grace for the benefit of adults, whose habits are formed, and principles generally fixed; and who are often tenacious of opinion and jealous of innovation; it is among the young, whose minds are maturing and characters forming, that learning and piety must seize and secure their trophies—how can we estimate or form any adequate conception of the immense importance of the religious and literary privileges of the age, and especially of that system of benevolence, which carries the best of instruction to the inmates of almost every dwelling.

Ought not the christian, the patriot—in a word—every person, to be willing to engage in the good work of using such means as they possess to aid the literary and moral improvement of the rising generation? In proportion as knowledge, piety, and virtue increase in our country, liberty and happiness are secure; and just in proportion as they decrease our highest and best interests are endangered. Liberty lingers not long in a country where the population has become ignorant and

selves as members of the class. I have since ascertained that for some time previously a number of these young people had been seriously affected, and constrained by their feelings to search the and that nothing could have been more welcome, and useful to them than such an facilitate their inquiries. Nor did the for the second meeting of the class arr Lord was pleased to pour out of his spir of religion commenced. The revival general in the parish through the me shared largely in the numbe ty and seventy, charitabl verted, nearly h members of

Our class me once a for well attended, a useful in

My manner o g them meeting is ope osed w Reference Test sed as son of a chapte iven o ing is recited a by and concise pa rks. members are th they are dispos ture—more esp I then give a co lesson—taking s comparison, wh prehension, tha member can s close by dwelli endeavouring it upon the c

This plain among yout assemblies ing effect.

The no over the dren and

esting nature, that there was a sort of protracted novelty given to the exercises. Attention became perhaps a more prominent feature in these meetings than in any other. But this was not all. Impressions were made which it is hoped will never be lost. A little more than a year after they were instituted, a revival of religion commenced in the town, which has extended chiefly among the young, and which continues unabated to the present time. More than half of the subjects of this work are the members of our Bible classes. And since the revival commenced no meetings have been more blessed than these. Many have here received their first deep impressions, and will have occasion to remember them with gratitude we hope forever. One young woman who had had but little religious instruction was so much interested the first evening she attended, that when she returned home she sat up most of the night reading the Scriptures quoted in the Biblical Catechism—till at length she came to one passage which went to her heart and produced convictions which she had never felt before, and which were followed by her hopeful conversion to Christ. Many other facts might be related of a similar kind. In the late examination of candidates for admission to the church it was peculiarly gratifying to hear one and another make frequent references to the impressions which they received at the Bible Class. Enough, however, has been related to show that among all the means which a faithful minister has of doing good to his flock, none are more important, or give greater promise of success than Bible classes for the young. I am persuaded that no such minister would be willing to be without an institution of this kind after it had once been established.

We have had but one thing to discourage us, and that is the small number of male youth who have been induced to give a constant attendance. Great pains have been taken to interest their feelings, and for a time, with considerable success, but for some reason they have become less attentive than the other sex. The fact, it is believed, is a very common one; male youth are brought together with much more difficulty for re-

ligious instruction than females. Whoever reflects for a moment on the influence which the former are destined in a little while to exert, cannot but regret this circumstance. May not some plan be devised to remedy this evil? And will not he who shall suggest such a plan do as great service to the church, and the world as has been rendered by the founder of Sabbath Schools, and those numerous other institutions which are the ornament of the present age?

I am, with sentiments of high respect,

Yours,

E. Cornelius.

Salem, Nov. 1824.

EARTHQUAKE IN SICILY, IN MARCH, 1823.

An Extract.

On Wednesday, the 5th of March, 1823, at 26′ after 5 P. M., Sicily suffered a violent shock of an earthquake. I was standing in the large plain before the palace, in a situation where I was enabled to preserve that tranquillity of mind necessary for observation. The first shock was indistinct, but tending from below upwards; the second was undulatory, but more vigorous, as though a new impulse had been added to the first, doubling its force; the third was less strong, but of the same nature; a new exertion of the force rendered the fourth equal on the whole to the second; the fifth, like the first, had an evident tendency upwards. Their duration was between sixteen and seventeen seconds; the time was precisely marked by the second hands of a watch which I had with me. The direction was from northeast to southwest. Many persons who ran towards me from the southwest at the time of this terrible phenomenon, were opposed by the resistance of the earth. The spear of the vane on the top of the new gate connected with the palace, and upon which I fixed my eyes, bowed in that direction, and remained so until the sabbath, when it fell; it was inclined to the southwest in an angle of 20°. The waters in the great basin of the Botanical Garden, as

was told me by an eye witness, were urged up in the same direction by the second shock; and a palm tree, thirty feet high, in the same garden, was seen to bow its long leafless branches alternately to the northeast and southwest, almost to the ground. The clocks in the observatory, which vibrated from north to south, and from east to west, were stopt, because the direction of the shock cut obliquely the plane of their respective vibrations; and the weight of one of them broke its crystal. But two small clocks in my chamber kept their motion, as their vibrations were in the direction of the shock. The mercury in the sismometer preserved in the observatory, was put into violent motion, and at the fifth shock, it seemed as much agitated as if it were boiling.

To the west of Palermo, within the mountains, the earthquake retained little of its power; since at Morreale, four miles distant, trifling injury only was sustained by the (benedictine) Monastry of S. Castrense, the house of the P. P. Conviventi and the Seminary dei Cherici. At Parco, six miles distant, Mary's College, the Monastery, the parish Church, and a few peasants' cottages, were all that suffered. At Piana, the battlements of the tower were thrown down. But more of its power was felt in places on the sea-coast as appears from its effects at Capaci, four miles distant, where the Cathedral and several houses were ruined, and at Torretta, fourteen miles, where the Cathedral, two storehouses and some dwelling houses were destroyed. Beyond, its power continued to diminish; and at Castellamare, twenty-four miles, the State-house alone had the cleft, which was made in 1819, enlarged.

In Maritime places east of Palermo, the shock was immense. At Altavilla, fourteen miles from Palermo, the bridge was shaken. At Trabia, twenty-one miles, the castle, and at Godiano, the Cathedral and some houses were destroyed,—enormous masses from Bisambra, a neighbouring mount, were loosened, and fell. At Termini, twenty four miles, the shocks were very violent, exceeding all that had happened within the memory of its inhabitants. Those of 1818–19 were

very strong, but the city received at those times no injury; now, the convent of St. Antonio, Mary's College, and various private houses felt its effects.

The warm waters, as well those of the baths as those from the neighbouring wells, which proceed from the same subterranean source in the mountains along the coast of Termini, increased in quantity and warmth, and became turbid; consequences that always succeed convulsions of she earth, by which their internal streams are disordered. The clay tinged the fluid with its own colour, and equal volumes of the water yielded a greater quantity of the clay than before, when the colour was deeper. Most of the houses in the little new town of Sarcari, two miles from the shore, and consisting of less than a hundred houses, were rendered uninhabitable; the walls were thrown down, and the more lofty buildings were all damaged. The effects of the earthquake are found to be greater in proportion to its advance eastward.

Forty-eight miles from Palermo, at Cefalu, a large city on the shore of a promontory, the effects were various and injurious. Without the walls, two convents, a storehouse, and some country houses, were injured, but no lives were lost. The sea made a violent and sudden rush to the shore, carrying with it a large ship laden with oil; and when the wave retired, she was left quite dry; but a second wave returned with such immense force, that the ship was dashed in pieces, and the oil lost. Boats, which were approaching the shore, were borne rapidly forward to the land, but at the return of the water, they were carried as rapidly back, far beyond their first situation. The same motion of the sea, but less violent, was observed all along the shore, as far even as Palermo. Pollina, a town with nine hundred inhabitants, occupying an elevated position at a little distance from the sea, was injured in almost every building; particularly in the church of St. Peter and Nunciata, in the castle, the tower, and in other places. Nor did Finale, a little nearer the shore, suffer less; five of its houses fell in consequence, on the eleveth of March.

Beyond the towns which have been mentioned, towards the interior of the island, the shock was vigorous to a certain extent; but kept decreasing as it proceeded, throughout the whole surface. At Ciminna, south of Termini, a statue was shaken from its place on the top of a belfrey in front of the great church, and a part of the clock tower, falling, killed one person and badly wounded another. In Cerda, the shock affected the great church, some houses, and half of one of the three forts, placed near the city to support the earth on the side of a great declivity.

Succeeding Shocks.

After the shock of the 5th, the black clouds which covered the heavens on the north and west formed a dark band, measuring from the zenith towards the horizon 60° and extending from north to south. It was terminated at base by a circular line, passing from north to south, through the west, and elevated at the southern part about 30° above the horizon. The sky itself was very clear, and its extreme brightnes was increased by the contrast with the dark bank above, and by the sun just on the point of setting. A little below the band were two other lines parallel and perfecly regular. This mysterious appearance inspired with fear the minds of the people, who are always seeking in the heavens for signs of future events. But it prepared a tempestuous night which followed, with torrents of rain, with thunder, snow, hail, and wind.

On the night of the 6th, at forty five minutes past one, in St. Lucia de Milazzo, six miles from the shore which looks towards Volcano and Stromboli, a severe shock was felt, and afterwards, at various intervals, horrible noises were heard, four distinct times, rumbling fearfully beneath them; and finally, at half past three o'clock, the shock was repeated. Both were felt at Messina, but without any subterranean noises. Nothing of it was felt at Palermo, or in any places in the west. At fifty-six minutes past ten, in the night of the 7th, another shock was felt at Palermo, sufficiently strong to put in motion the pen-

dulum of a small clock, which I had stopped that I might regulate it in the Morning. Its vibration from N. E. to S. W. showed me with certainty the direction of the shock. Light ones were felt on the 26th. On the 31st, at two and fifty-two minutes, P. M. one was felt at Messina, moderately severe, of five or six seconds duration, and undulating. Two others on the first of April, and one at Costelbuono on the 28th. I should add that they mention a slight one there on the 16th of February, but they are more certain of those of the 5th of March, one at 1 P. M. the other at three. These were they, which induced the inhabitants of Naso to leave their habitations and flee into the country, where they were when their city was laid waste. Here the professor mentions many other places, in which small shocks were felt, in July and August; but upon which no important remarks are made.

SELECT SENTENCES OF COMPOSITION BY A PUPIL IN THE SAUGUS CLASSICAL SEMINARY.

The importance of improving our time is a subject which ought to concern every reflecting mind.

Youth is the most important season for cultivating the mind, expanding the intellectual powers, and gaining useful information.

If the days of our youth are misimproved and trifled away we shall have no mental treasure in store to furnish sources of reflection.

Every misimproved moment will add another to that catalogue of pangs which conscience must one day feel.

(For the Monitor.)

CLOSE OF THE YEAR.

The harvest is passed; and the summer is ended:
No longer the fields are mantled in green,
The birds on the branches their songs have suspended;
No birds skilled in music, are now to be seen.
Soon the snow will come down, earth's bosom to cover;

And snow-drifts, like mountains, the traveller impede.
The poor widow, around her fire of brands, hover;
With children half naked, and half starved, indeed.
To us, God all gracious, has abundantly granted,
For every season, what is needful, and choice:
From earliest infancy, what have we wanted?
A heart in the goodness of God to rejoice.
The ass knows the crib, where his master has fed him;
The ox knows his owner, who yokes him and drives;
More insensible man, knows not who has led him;
Nor on whose bounty he constantly lives.
The Saviour of sinners, is the Son of the Highest,
His gospel we have, in a language we know;
But faith is the vision, which apprehends Christ,
Who guides us to heaven, and saves us from wo.
The year will soon close, and it closes forever:
Alarming the voice. This year thou shalt die!
The last enemy, Death, the ungodly will sever
From good, and the hope of good: Lord what am I?

P———y.

INDUSTRY.

So much that is wonderful has been recorded of the beaver, that several intelligent writers have not scrupled to express a belief, that it possesses but little of that surprising sagacity and skill ascribed to it. One of the latest writers on the subject, however, Mr. Joseph Sansum, of New York, gives an account of the Canadian beaver, which confirms the general character given of their habits and physical economy. He tells us, that in the deep recesses of Canadian forests, where the beaver is undisturbed by man, he is a practical example of almost every virtue. The Indians were in the habit of prognosticating the mildness or severity of the ensuing winter, from the quantity of provisions laid in by the beavers for their winter's stock. The beaver is a pattern of conjugal fidelity and paternal care; laborious, thrifty, frugal, honest, watchful, and ingenious. He submits to government in the republican form, for the

benefits of association; but is never known, in the most powerful communities, to make depredations upon his weaker neighbours. Wherever a number of these animals come together, they immediately combine in society, to perform the common business of constructing their habitations, apparently acting under the most intelligent design. Though there is no appearance indicating the authority of a chief or leader, yet no contention or disagreement is ever observed among them. When a sufficient number of them are collected to form a town, the public business is first attended to; and as they are amphibious animals, provision is to be made for spending their time, occasionally both in and out of water. In conformity to this law of their nature, they seek a situation which is adapted to both these purposes.

With this view a lake or pond, sometimes a running stream is pitched upon. If it be a lake or pond, the water in it is always deep enough to admit of their swimming under the ice. If it be a stream, it is always such a stream as will form a pond that shall be every way convenient for their purpose; and such is their forecast, that they never fix upon a situation that will not eventually answer their views. Their next business is to construct a dam. This is always placed in the most convenient part of the stream; the form of it is either strait, rounding, or angular, as the peculiarities of the situation require; and no human ingenuity could improve their labours in these respects. The materials they use are wood and earth. They choose a tree on the river side, which will readily fall across the stream; and some of them apply themselves with diligence to cut it through with their teeth. Others cut down smaller trees, which they divide into equal and convenient lengths. Some drag these pieces to the brink of the river, and others swim with them to the spot where the dam is forming.

As many as can find room, are engaged in sinking one end of these stakes; and as many more in raising, fixing and securing the other ends of them. Others are employed, at the same time, in carrying on the plastering

part of the work. The earth is brought in their mouths, formed into a kind of mortar with their feet and tails, and this is spread over the intervals between the stakes, saplings and twigs, being occasionally interwoven with the mud and slime.

Where two or three hundred beavers are united, these dams are from six to twelve feet thick at the bottom; at the top, not more than two or three. In that part of the dam which is opposed to the current, the stakes are placed obliquely; but on that side where the water is to fall over, they are placed in a perpendicular direction. These dams are sometimes a hundred feet in length, and always of the exact height which will answer their purposes. The ponds thus formed, sometimes cover five or six hundred acres. They generally spread over grounds abounding with trees and bushes of the softest wood,—maple, birch, poplar, willow, &c. and, to preserve the dams against inundation, the beaver always leaves sluices near the middle, for the redundant water to pass off.

When the public works are completed, the beavers separate into small companies, to build cabins or houses for themselves. These are built upon piles, along the borders of the pond. They are of an oval construction, resembling a beehive; and they vary from four to ten feet in diameter, according to the number of families they are to accommodate. These dwellings are never less than two stories high, generally three; and sometimes they contain four apartments. The walls of these are from two to three feet thick, formed of the same materials with the dams. On the inside, they are made smooth, but left rough without, being rendered impenetrable to rain. The lower story is about two feet high, the second is formed by a floor of sticks covered with mud, and the upper appartment terminates with an arched roof. Through each floor there is a passage, and the uppermost floor is always above the level of the water. Each of these huts has two doors, one on the land side, to admit of their going out and seeking provisions that way; another under the water, and below where it freezes, to preserve their communication with the pond.

(For the Monitor.)

CELESTIAL FIRMAMENT.

There is a Sun of keener ray
Than gilds the silver clouds of day,
When, in their fleecy grandeur, they
Rest on the sky,
And charm, though transient be their stay,
The gazer's eye.

And there are *stars* of purer light
Than mark the solitude of night,—
Which, bursting on the wanderer's sight
With glorious sheen,
Urge him to view with new delight
The gilded scene.

And they shall circle round the Sun,
In their untiring course begun,
When nature and her works are gone
To swift decay,
And, while eternal ages run,
Ne'er fade away.

And 'tis a land of perfect bliss—
The residence of righteousness—
In which they sparkle numberless
And fairer shine,
As in their circlings they increase
And seem divine.

O! I would be a *star* like them,
In those far distant realms of fame,
And glitter in the Diadem
Of Him I love,
Who lives—of everlasting name
In courts above.

G. M. Bard.

N. B. Patrons are referred to the preface for our future arrangement.

This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.